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THE
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Do not fail, whatever else you miss in this number of the *Herald*, to read carefully and prayerfully the "Words of Cheer and Cries for Help" on pages

Please Read. 176-182. We are sure that these messages from our leaders at the front, drawn out of them by their sharp experiences of need in the midst of their successes, cannot fail to move deeply all hearts. God is working among our missions in a marvelous way, and to him we should first of all give thanks. But what he is doing in his providence and by his grace emphasizes in the strongest way his call upon those who would be fellow-workers with him. The pleas of our brethren should be heard and their needs should be supplied. Read what God is doing and consider what he now requires.

ONE case of need among our missions we may select as representing others which cannot be presented in detail. In the Marathi Mission, in Western India,

A Typical Case. there have been received to the churches on confession the past year more than three times as many as in any previous year. At one of its stations, Sirur, there have been blessed results of late, but Mr. Winsor has been obliged to tell the native evangelists in ten villages, now working with much success, that unless \$400 should come from sources beyond anything that he could now see, their work must after two months be wholly given up. This course would be not only terribly sad for the work, but it would throw out of employment ten men and their families who have already suffered from famine and want, who have been a long time in service, and who have nothing to fall back upon. In this crisis of his work, Mr. Winsor appeals most importunately for special help that he may keep these ten evangelists at their fruitful work. Shall not this and other similar cases be provided for?

UNDER existing circumstances it is natural that our friends should inquire as to the outlook for our mission in Spain. Letters from San Sebastian assure us that the people, while keenly alive to the serious condition of affairs between the United States and Spain, are reasonably calm, and that the missionaries are experiencing no annoyance because of their American citizenship. No special anxiety need be felt for their safety under any ordinary contingency, and Mr. Gulick reports that the work is moving on as usual, with full numbers in the Girls' Institute. There is deep hostility to Protestantism, but otherwise there is nothing that disturbs their quiet.

LETTERS have been received from Secretary Smith, dated Canton, March 2, reporting the week spent by the deputation in the visitation of the South China Mission. After an inspection of the work at Hong Kong, Dr. **The Deputation to China.** Hager accompanied the deputation, by night boat, to Canton, and thence after a journey of 120 miles, by steam launch and river boat, the country district was visited. Several services were held at San Ning and Sam Kap, in which Drs. Smith and Eaton preached to many who had never before heard the gospel. The meetings were crowded and were intensely interesting, and the deputation witnessed the examination of several persons for baptism. Great gratification is expressed at the scenes which were witnessed. Dr. Smith concludes his letter by saying: "I have learned to eat with chopsticks, to live on rice and tea, to sleep on boards, to work all day and travel all night, and thrive on it." By the time these pages reach our readers the deputation, if prospered, will have finished its work within the Foochow Mission and will be in North China.

THE friends of missions in India and over all the world will rejoice to know that Rev. Dr. Fairbairn, of Oxford, has accepted the Haskell Lectureship for India, to succeed Rev. Dr. John Henry Barrows. Dr. **Appointment of Dr. Fairbairn.** Fairbairn is eminently fitted for the duty which he has consented to perform, and he will unquestionably have a wide hearing among the thinking people of India.

THE death of George Muller, of England, might not call for a notice in a foreign missionary magazine had his work been confined to that for which he is most noted, namely, his orphanage at Bristol. But Mr. Muller was in **George Muller.** some good sense a foreign missionary. Of German birth, and a prodigal in early life, he was brought to Christ and was at once filled with enthusiasm for missionary work. Revolving from the rationalism then prevalent in the German universities, he went to Halle to be under Dr. Tholuck. After laboring for a time under the London Society for the Propagation of the Gospel among the Jews, he became a minister at Teignmouth and afterwards at Bristol. It was in 1835 that he commenced his orphan home, to be "supported by voluntary contributions." The work grew marvelously upon his hands and funds were supplied in ample measure. While Mr. Muller expressly disclaimed any personal solicitations for funds, he was scrupulous in issuing his accounts, acknowledging the funds contributed, and indicating the use made of them. Three years ago Mr. Muller stated that the amount of money received by prayer and faith for his institutions was £1,373,348 6s. 2¼d., or over six and one half million dollars, and that 120,763 persons had been in the schools connected with his institutions. But Mr. Muller has wrought in many lands. In 1892 he stated that he had made sixteen tours to the principalities and towns of the world, preaching 3,000 sermons and traveling 150,000 miles. His influence was felt in many mission fields where his spirit, if not his methods of working, has profoundly moved many disciples. Mr. Ishii's orphanage at Okayama, Japan, is the result largely of the influence of Mr. Muller. This great man, full of faith and of the Holy Ghost, was extraordinarily endowed physically, mentally, and spiritually. Up to his ninetieth year he preached twice every Sunday, and at the ripe age of ninety-two God has taken him to the rest of heaven.

Financial. THE estimated expenses of the Board for the year 1897-1898 are \$650,000. The expenses each month, \$54,000.

The regular donations from the churches and individuals for the month of March amounted to	\$30,479.37
The legacies amounted to	20,446.61
Total for March	\$50,925.98

From these figures it will be seen that we have lacked in the month of March about \$3,000 of what is needed for the work. Of this sum two fifths comes from legacies.

For seven months of the fiscal year the regular donations have amounted to	\$220,485.34
The legacies have amounted to	106,054.61
Total for seven months	\$326,539.95

An examination of these figures for seven months shows that the receipts are \$52,000 less than the estimated expenses, and of this sum about one third is derived from legacies. The average deficit is a little more than \$7,000 per month. We believe it is perfectly possible and practicable for our churches and our friends to turn this tide, and that the coming months of the year may show a marked gain. It is a situation which should call forth the earnest prayers and consecrated gifts of God's people. The significance of this situation may be fairly understood by reading the searching letters on pages 176-182.

Aside from the above there was received for the debt in March, \$2,237.94; and within the seven months, \$22,886.48. The receipts for special objects in March amounted to \$2,013.22; and for the seven months, \$13,822.86. We repeat it again that this money for special objects in no way helps the regular appropriations of the Board, but is used according to the will of the donors.

If the one great need of the Board can be brought directly to the attention of the Congregational churches and they are told how reduced appropriations are crippling the work, and what additional sums are needed to maintain the work, and how God is blessing the work in very special ways, and how by wide open doors he is calling upon his people to enter in, they would certainly be aroused to give more largely through all their members.

AN incident illustrating the kindly feeling of the non-Christian natives in Ceylon toward our missionaries is reported by Dr. Scott, of Manepy. The doctor's little boy was prostrated with diphtheria, necessitating the
A Unique Incident. operation of tracheotomy. The natives shared the anxiety of the parents in this most trying experience, and in two heathen temples, one of them directly opposite the mission premises, special prayers were offered to their Swami for the life of the child. Dr. Scott had treated members of the families of the priests of these temples, and this fact doubtless accounted for their sympathetic interest. But it indicates a marvelous change in the attitude of the non-Christian natives of Ceylon towards Christian missionaries. We are sorry to add that after a protracted illness, with hopes and fears alternating for a long time, Dr. Scott's little child succumbed to the dread disease under which he had suffered.

THE course of the trustees of the Doshisha at Kyōtō has for a long period been a surprise and a grievous disappointment not only to the American Board but to all friends of missions throughout the world. Yet more surprising and grievous than anything hitherto is the recent action of the trustees in violently changing the constitution. This constitution of the Doshisha Company under which the trustees accepted their office consists of five chapters, the first of which is entitled "Fundamental Principles." There are six of these fundamental principles, the last of which is "The above five articles are unchangeable." But the trustees have now voted to strike out altogether this article, and they have changed the second article, so that they can claim that the Chu Gakko, which is the academic department, having by far the larger number of students, is not a Christian institution. The object of this is to gain government recognition and the exemption of its students from military conscription, such as is not granted to institutions having a religious foundation. In view of the history of the Doshisha, its formation as a distinctively Christian school by Dr. Neesima, and the large sums given it by the American Board and by Christian individuals, gifts made distinctly on the basis of its Christian character, it is simply amazing that the trustees, who claim to be honest men, can so forfeit their own good name and bring such reproach upon the good faith of the Japanese. Their course is not only morally wrong but is the greatest folly. It will cut them off from the sympathy of the Christian world outside of Japan, and will lose them the support of their own people. This latter fact is already apparent. We are glad to learn from papers and letters from Japan that there is a vigorous public sentiment against the action of the trustees. The *Japan Mail* has a strong article from Dr. Davis, showing the wrongfulness of this act, and, more significant still, is the prompt action of a large body of graduates and friends of the institution, taken on March 6, in sending a protest to the Board of Trustees and urging them to rescind their recent votes. The alumni of the Doshisha seem to be thoroughly aroused, and meetings are to be held in various sections of the empire to secure a reversal of this act of bad faith. Not only are the religious but also the secular papers denouncing the course of the trustees as immoral and calling upon them, should they so swerve the institution from its original foundation, to return the money given on that basis to its original donors. We are confident that the Japanese themselves, and especially those connected with the Kumi-ai churches, will repudiate this act of bad faith.

The names of many prominent men in Japan are attached to a statement which says, among other things: "We hope and pray that by the guidance of the Holy Spirit our trustees will see the truth and follow it; so that the heavy cloud which is hanging over our Doshisha will soon be cleared away and the righteous sun will shine upon it." In this prayer they will be joined by all Christians in America.

WHILE viewing with such sadness the course of the trustees of the Doshisha, we are glad to speak of the new theological school at Kyōtō, established and supported by our missionaries since their withdrawal from the Doshisha, called the Fukuin Gak-kwan (Gospel School), and we give on the opposite page a photo-engraving of the instructors and students in the first class. The five American teachers will be recognized by all who

have known them, and they stand behind their pupils in the following order, beginning on the left, Messrs. Gordon, Cary, Davis, Learned, and Curtis. This theological class was not organized to conflict with the Doshisha, but simply



THE THEOLOGICAL CLASS AT KYOTO WITH THEIR INSTRUCTORS.

because the Kumi-ai churches and the missionaries had lost confidence in the theological training given in that institution, and the young men themselves desired what they could not obtain there. It is a most promising effort in the direction of supplying an evangelical native ministry for Japan.

THE fifteenth Annual Meeting of the International Missionary Union is to be held at Clifton Springs, N. Y., commencing Wednesday evening, June 8, and continuing until Tuesday, June 14. All foreign missionaries, retired or in active service, will receive free entertainment on application to Mrs. C. C. Thayer, at Clifton Springs, but application should be made in good season.

ONE of the earliest and most eminent missionaries in Japan, Rev. Dr. Guido F. Verbeck, of the American Reformed Church Mission, died in Tōkyō on the ninth of March last. Rev. Dr. D. C. Greene, who was intimately acquainted with Dr. Verbeck, having been associated with him in the work of Bible translation, has kindly furnished us the following account of his friend and associate: "Dr. Verbeck was born in Zeist, Holland, January 23, 1830, and was educated in the Moravian Academy of his native town and in the Polytechnic Institution of Utrecht, the provincial capital. He afterwards removed to the United States, where at first he found employment as civil engineer. Later he was persuaded to study for the ministry and graduated in due course from Auburn Theological Seminary in 1859. Immediately after his graduation he sailed for Japan, where he arrived in the autumn of the same year.

"In view of the serious difficulty in the way of evangelistic work in the early days, he entered the service of the government, and as a teacher, translator, and general counselor during the critical period of the life of New Japan, won the grateful recognition of the leading statesmen of the day. He received the decoration of the third class of the Rising Sun, and a few years ago was granted a special passport permitting him and the members of his family to travel and reside at will within the empire of Japan. This passport was issued in view of Dr. Verbeck's citizenship in his native land having lapsed without his gaining naturalization elsewhere, but it was none the less a token of the warm regard of his friends in the high offices of state. These friends were always glad to acknowledge their indebtedness to him. It is said that on the very evening before Dr. Verbeck's death Marquis Ito and Count Okuma, the two foremost statesmen in Japan, happened to be talking over old times together, and without knowing of his illness referred to a memorial prepared by him in which he urged that prominent publicists should be sent abroad to study the civilization of the West. They both agreed that this suggestion deserved an important place among the influences to which they attributed the life of New Japan.

"Dr. Verbeck spent nine years in these various forms of official duty and then returned to his place in the mission. He was one of the principal translators of the Old Testament. His accurate scholarship and wide familiarity with Japanese affairs were of the greatest value to this work, but it was in preaching that he found his greatest pleasure. His rare command of the language, coupled with no little rhetorical power, made him easily first among his colleagues. He was a man of deep piety, to which his Moravian training gave an especial fervor and attractiveness. His broad and catholic spirit secured for him the enthusiastic attachment of both Japanese and missionaries. He gave his services to every good cause. He will be missed in every department of missionary activity and will be deeply mourned by a wide circle of personal friends."

THE accompanying cut shows the faculty of Jaffna College in Ceylon as it was last year. Since the photograph was taken Dr. Howland, the president of the college, has been obliged to withdraw from the work. Of the two other Americans shown in the cut Mr. W. E. Hitchcock, who

THE FACULTY OF JAFFNA, CEYLON.



is now the vice-principal of the college, stands behind Dr. Howland, and Rev. Theodore A. Elmer stands at Mr. Hitchcock's left. Professor Elmer entered upon service in the college last year. The nine other persons shown in the cut

are all native instructors. Sitting on the extreme left is Mr. Samuel Hensman, who has been connected with the college since 1874. Mr. Hensman took the first prize in the history examination of Calcutta University, competing with over 2,000 students. The third man from the left, next to Dr. Howland, is Mr. Edward A. Kingsbury, who for twenty years has been the instructor in mathematics. This and other excellent cuts of Jaffna College are to be found in a pamphlet just issued by the trustees of that institution. Copies of this pamphlet may be obtained on application at the rooms of the American Board.

It is a significant fact that many Hindus have been so profoundly impressed by the character of Christ and by the results of the Christian religion that they are seeking to combine their reverence for him with the worship of their own idols. Reference has been frequently made to the princely gift of the Hindu Rajah of Ramnad for the Christian hospital at Madura. He has lately followed this gift by another of \$500 for a library for the Christian school. He has spoken in high praise of Christ and acknowledged his personal indebtedness to Christian institutions for the training he has received, yet while doing this he has also endowed a school in Madras which bears his name and which is strictly Hindu in tone and character. He is seeking to obey two masters. It is possible that *he* may claim to follow both Christ and Vishnu all his life, but his children will not do this. With them it will be *either* Christ or Vishnu, and we trust it may be the former.

ONE of the perplexing questions which Christians in Japan have had to meet has reference to the homage which is to be paid to their emperor. It is a national custom to bow formally before the emperor's portrait, and **Homage — not Worship.** this has by many been regarded as a form of worship and not merely as a token of respect for a ruler. The conscience of many Christians has been seriously disturbed over the matter, inasmuch as they have often been accused of disrespect to their sovereign if they have refused to uncover the head and bow to his portrait, while those who have had no question about the propriety of the act have been accused of idolatry. Christians in the western world would have no question about removing the covering from their heads and making profound obeisance in the *personal* presence of any high official, and would never confound such act with worship. Why should similar obeisance before a sovereign's portrait be deemed idolatry? To some the question of conscience involved might seem simple, and yet it was like the eating of meat offered to idols in apostolic times, and was an occasion of much offence. The difficulty which some Christians have felt has been much relieved by some recent and significant utterances of the Prime Minister, the Marquis Ito, who has affirmed that "the loyalty due to the sacred person of the emperor from all his subjects is not to be confounded with religious sentiment; and as to the festivities periodically observed at the imperial court they were not to be regarded in the light of religious ceremonies; they were simply manifestations of filial reverence for imperial ancestors." Dr. DeForest, in sending us these utterances of the Marquis Ito, says: "These are among the statements coming from the highest authority in the empire, and they clear the air for most people."

THE eighth day of March last was the two hundredth anniversary of the organization of the Society for Promoting Christian Knowledge, which is known throughout Great Britain, as well as throughout the world, under its **A Bicentennial.** initials S. P. C. K. It is the oldest organization of the Church of England for Christian work. While its special province in recent years has been the preparation and dissemination of Christian literature, it was the first British organization to send missionaries to India. In 1710 it took over the Danish Mission at Tranquebar, and Schwarz was one of its most famous missionaries. Seventy-three years ago it ceased conducting missions abroad, turning over that work to the Society for the Propagation of the Gospel, and using its resources in building churches and schools and in the preparation and translation of Christian literature, doing this literary work in not less than 100 different languages and dialects. It has also assisted greatly in the endowment of missionary bishoprics as well as in medical missions, making grants-in-aid to various forms of Christian work in all parts of the world, such as are approved by its board of directors. It has done much in London in the opening of schools for the poor. This excellent and most venerable among missionary societies is worthy of all honor at this the close of its second century of Christian work.

ONE of the theological students at Marsovan recently went as a guest to the home of a Greek priest, to which he was invited by the son of the priest, this son being connected with Anatolia College. After a time **Barriers Falling.** the student was invited to preach in the Greek Orthodox Church, and he began to labor with the people day by day. Though there were not more than one or two Protestants in the place, the student made such headway that he was invited to return and labor in the village during the long summer vacation. The incident illustrates the breaking down of the wall of separation between those who bear the Christian name in the Orient. The young man would like to accept the invitation, but the straitened finances of the mission will not allow it to send him.

THE great value of deputations from missionary boards to the mission fields has been illustrated by the results of the deputation recently sent by the London **The Deputation to Madagascar.** Missionary Society to Madagascar. The directors in London have put on record their grateful acknowledgment for the divine goodness in the help afforded by this deputation in the settlement of some of the most serious difficulties encompassing the mission, especially in connection with the French authorities. We are glad to know that as a result of the work thus done, the outlook for evangelical truth in Madagascar is much more encouraging than it has been for a long time.

DR. HALL, of Taiku, in our Shansi Mission, reports a remarkable growth of the medical work at that station. Beginning with the year 1894, when there was **Medical Work in Shansi.** a total of six patients in the hospital, the number increased last year to 547. In the dispensary the number of patients in 1894 was 117; in 1895, 619; in 1896, 2,341; while last year the number was 4,536. These patients came from the provinces of Chihli, Honan, and Shantung, and from no less than fourteen cities and 157 villages. So widely has this ministry of healing exerted its benign influence.

ONCE more we are indebted to Rev. Henry Loomis, agent of the American Bible Society in Japan, for his annual statistical table covering Protestant missionary work in Japan. We are obliged to condense Mr. Loomis' table somewhat in order to meet the necessities of our page. This summary for 1897 is on the whole encouraging, although there are reported twenty-eight fewer foreign missionaries than during the previous year. It is a notable fact that of the seventy-two churches which are *wholly* self-supporting, more than one half are connected with the American Board's mission. The additions it will be seen number 3,062, which is an increase over the number received the previous year of 549. The net gain in the membership of the churches is 2,217. There has also been a gain during the year of over 20,000 *yen* contributed by the native Christians for religious purposes. Mr. Loomis' table also gives the statistics of the Roman Catholic and of the Greek churches in Japan. The Roman Catholic Church reports 101 European missionaries, beside twenty-five friars and eighty-eight sisters. They have also twenty-four Japanese priests and 305 Japanese catechists. Connected with their 244 congregations there have been 2,031 adult baptisms, and the total adherents are given as 52,796. The Greek Church reports two European missionaries, 168 organized churches, with a membership of 23,856.

THE article by Dr. Porter, of China, printed on another page, concerning the German Catholic mission in the province of Shantung, presents the course of the German government in a much more favorable light than we have regarded it. It is only fair that the judgment of missionaries on the ground should be known. The question will still arise concerning the propriety of establishing a foreign community in a remote district notorious for its turbulence, teeming with banditti, where the central government, even if actuated by the best of intentions, would find it most difficult, if not practically impossible, to maintain order and protect foreigners. It was doubtless brave on the part of the German missionaries who faced the danger involved, but was it wise and, in the Christian sense of the term, prudent to put themselves in that position? China no doubt needs to learn a lesson as to the rights of foreigners under existing treaties. She has now paid heavily for the recent riots in Shantung, and probably the lives and property of missionaries in that province will be safer in the future than they have been in the past. But it remains to be seen whether Christianity will advance faster in that province than it has in Fuh-kien since the *émeute* at Ku-cheng in which the murder of English missionaries was followed by no demand for great indemnity. It has been affirmed, and so far as we know without contradiction, that the patience and forbearance of the English mission after the sad scenes through which they passed at the time of the Ku-cheng massacre have been a potent influence in awakening that extraordinary spirit of inquiry that has so gladdened the hearts of all missionaries in Fuh-kien during the last two years. The German demand after the Shantung massacre has been so excessive and its conditions so humiliating that we fear that foreign missionaries in China will find their work harder, though their lives may be safer. But Dr. Porter takes a different and much more hopeful view of the situation, and we gladly give room for his paper.

STATISTICS OF CHRISTIAN AND MISSIONARY WORK IN JAPAN FOR THE YEAR 1897.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY
REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES			Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1897.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen, 1 yen=50 cts. (gold).
		Male.	Unmarried Women.	Total Including Wives.									
Presbyterian Church of the U. S. . .	1859	17	16	49	8	21	..	..	..	25	..	..	..
Reformed Church in America . . .	1859	11	8	30	8	47	..	..	..	..	..	..	..
United Presb. Church of Scotland . .	1874	2	..	4	1	..	..	..	..	..	..	..	..
The Church of Christ in Japan . .	..	..	..	..	..	70	774	11,108	..	80	125	18,158.48	..
Reformed Church in the U. S. . . .	1879	7	3	15	2	27	..	..	..	21	..	..	..
Presb. Church in the U. S. (South) .	1885	11	7	29	6	62	..	..	..	..	..	..	..
Woman's Union Miss. Soc., U. S. A.	1871	..	5	5	2	14	..	..	..	2	..	..	..
Cumberland Presbyterian Church . .	1877	4	6	14	5	12	..	..	..	..	..	..	..
Evan. Lutheran Mission, U. S. A. . .	1892	1	..	2	1	3	1	3	46	3	..	3	80.21
American Prot. Episcopal Church . .	1859	17	11	42	8	..	..	..	..	16	14	49	..
Church Missionary Society	1869	27	34	81	21	51	..	..	..	..	..	..	..
Nippon Sei Kokuwai . . . . .	..	..	..	..	..	72	(c) 690	8,349	22	23	71	(c) 8,604.73	..
Society for the Prop. of the Gospel .	1873	10	4	14	6	21	..	..	..	..	..	..	..
St. Andrew's University Mission . .	..	7	..	7	..	..	..	..	..	..	..	..	..
St. Hilda's Mission . . . . .	..	..	7	7	..	..	..	..	..	..	..	..	..
Baptist Missionary Union, U. S. A. .	1860	17	17	54	8	66	25	190	1,870	11	6	40	1,791.72
Baptist Southern Convention	1889	3	..	6	3	7	1	11	61	..	1	4	(c) 100.00
Disciples of Christ	1883	6	3	15	4	6	7	45	413	7	8	5	(c) 300.00
Christian Church of America	1887	2	1	5	2	12	6	45	307	6	4	3	319.33
The Kumi-ai Churches in Coöperation } with the Amer. Board's Mission (b) }	1869	21	27	69	13	195	73	420	10,047	12	30	63	22,925.17
American Meth. Episc. Church (g) . .	1873	18	31	67	10	68	55	518	3,524	9	56	16	17,833.07
Methodist Church of Canada (a) . . .	1873	8	15	30	7	54	22	116	1,807	6	21	68	4,826.24
Evang. Association of North America .	1876	2	..	4	1	15	14	69	840	3	17	7	1,120.15
Methodist Protestant Church (d) . . .	1880	6	4	16	3	7	4	39	323	4	4	6	598.46
American Meth. Episc. Church (South)	1886	15	5	34	8	4	12	76	559	6	3	68	2,475.63
United Brethren in Christ	1896	..	..	..	..	..	4	38	145	..	2	10	237.69
The Scandinavian Japan Alliance . . .	1891	2	4	8	7	37	1	11	116	1	4	5	12.00
General Evang. Prot. (German Swiss) .	1885	3	..	5	1	1	1	8	106	2	1	7	56.14
Society of Friends, U. S. A.	1885	2	3	6	1	3	..	(e) 18	126	4	..	7	81.60
The Christian and Miss. Alliance . . .	1891	2	1	5	3	..	..	7	..	..	1	8	10.00
Unitarian	1889	1	..	1	1	..	..	..	..	..	..	..	..
Universalist	1890	3	1	6	1	6	3	15	76	3	3	6	136.85
Salvation Army	1895	3	5	10	4	..	(f) 7	..	(b) 130	6	21	..	336.66
Hepzibah Faith Miss. Assoc.	1894	2	..	2	1	..	..	3	21	..	..	2	31.20
Independent (Native) (c) . . . . .	..	..	..	..	..	..	6	64	604	..	3	7	1,516.39
Independent (Foreign) . . . . .	..	3	5	10	..	..	..	..	..	..	..	..	..
Total of Protestant Missions, 1897	..	233	223	652	146	739	384	3,062	40,578	160	302	580	81,551.72

(a) Statistics to May 31, 1897. (b) Statistics to January 31, 1897. (c) Approximate. Reports not complete.
(d) Statistics to August 31, 1897. (e) Admitted to Christian fellowship by public profession of faith in Christ.
(f) Not churches but Army Corps. (g) Statistics to June 30, 1897.

WORDS OF CHEER AND CRIES FOR HELP

From Our Leaders at the Front.

MESSAGES of great encouragement, accompanied by statements of pressing need, coming from our brave missionaries, have so abounded within the month that we count it a privilege to bring together some of these strong utterances from our brethren abroad. They say little about the cut in their salaries, though they know not how to live on what is granted them, but their cry is for means to keep the work at least on the basis of previous years. This they cannot do unless further help is given them. The situation is at once so promising and so grave that we are confident should these words be read and pondered by the constituency of our Board they would be prompted to a Forward Movement—a movement which is perfectly feasible, and which would result in a swift and large advance for the kingdom of God as connected with our missions. The following extracts are from letters received by the secretaries within a few weeks, and written without thought of publication. The churches should know the facts and consider how our Master, in blessing his work intrusted to us, is calling his disciples to further efforts in extending his kingdom. “We are allowed of God to be put in trust with the gospel.”

A MOST SUCCESSFUL YEAR.

From **Rev. R. A. Hume**, Ahmednagar, India. — “1897 was unquestionably the most successful year in the history of the Marathi Mission in several respects. More than three times as many persons joined our churches on profession of faith as in any previous year. There was a decided growth in grace among the Christians. The non-Christian community was impressed by the power of Christ as never before. By special grants and private gifts the force of agents was not materially decreased, notwithstanding the very heavy reduction of forty-seven and a half per cent from estimates for our general work. We passed through a very severe famine without the loss of one life among Christians by want, I believe; and probably without loss of life from absolute starvation even among non-Christians in our district. The plague removed a few from our community, but less than from any other community. For these many, many mercies and gains we are most thankful.

“The reductions for work in 1898 amount in my department to 3,659 rupees, that is, over \$1,100, for Theological Seminary, Normal School, preachers, teachers, pupils in boarding schools, tours, etc. This is very heavy. The following is the way in which my agents and I begin to meet this situation. We shall do our utmost to increase receipts from the Christians. *Something every Sunday from every Christian*, is our ideal. Rolls will be made in every village. Some one will try to keep and check the rolls and make the collections. Expenses will be reduced, as far as possible, in every department. Repairs on schools, agents’ houses, churches, etc., will be left at the minimum, and made by agents themselves as far as possible. School supplies will be limited and paid for largely. Two agents have been retired with small allowances. More may have to follow. Every agent receives at least one rupee less every month. A few

have larger cuts. As far as possible every agent is to get his February allowances from the community in which he lives. Probably no one can get full allowances. Some can get almost nothing. The people are always very, very poor. Moreover, they are just recovering from famine. The plague seriously interferes with work and income. By these measures we can provide for only a part of the heavy cut of \$1,100. But we shall hope for some restoration and for some gifts."

SWARMING MULTITUDES.

From **Rev. A. W. Hubbard**, Sivas, Turkey. — "Here in Sivas city all our schools have enlarged, some doubled, recently having 700 students. The looted people pay tuition well. There is no discussion about getting the Bible into schools, only to get it taught when in. Scholars are refused admittance for want of space; the debt of \$100 is still on our last building. Besides the above we have here nearly 200 orphans under the gospel's influence, and to stay but a little while. Our Sunday-school has swarmed, and there are three hives now. Attendance on preaching has nearly doubled. Go out of town and you will find scores of villages hitherto suspicious now always welcoming us heartily, in several of them with no successors to the slaughtered priests. All through our field minds are vividly realizing eternity near; hearts are crushed by fear, grief, and failure of every earthly hope. Therefore 'retrench' our colportage, touring, education? Leave doubt as to whether we can yet afford anybody in place of our Sivas pastor, who deliberately chose to die rather than deny his Lord? And now, when Miss Brewer, after ten retrenched years, capped by cholera and massacre, takes a vacation, drop her gathered game anywhere, anywhere?"

NEVER SO PROSPEROUS.

From **Rev. Alexander MacLachlan**, Smyrna, Turkey. — "Of the work generally I think I may safely say that it has never been so prosperous or hopeful as it is at the present time. This prolonged reduction, however, is most discouraging. Last year by means of special appeals to friends in England we were able to avoid the necessity of closing up any of our out-station work. But we can scarcely expect our friends to respond continuously to such appeals, and the prospect of further avoiding this ruinous necessity of closing up work and dismissing workers is at the present moment small indeed. This will mean that funds and labor expended during past years will be largely lost. It looks very much as if the constituency of the Board had grown weary of well-doing; and indeed, if there is to be no forward movement, it would be very much better that we should be told so outright, that we might at once drop part of the burden we are now endeavoring to carry with altogether insufficient support."

GLORIOUS YET SAD.

From **Rev. R. Winsor**, Sirur, India. — "Oh, how sad an hour is this for us here at Sirur, more especially in view of the great interest there is among the people! Only just now a company of nine Hindus came to my study to talk with me and asked me to tell them of God. Their hearts have been touched, and these men are seeking the light and truth. I knelt down to pray with them, and these Hindus actually took off their pagotes and reverently bowed in prayer.

It was a scene of unusual interest. Thus are people moved upon in Baburdie, in Dhamari, in Ranjangaw, all about us. But, you say, why sad if such blessed things are occurring in your midst? Yes, glorious news, delightful things, these! But oh, the sad time, and why I will tell you! I have called in our ten village teachers who are doing this good work among the village people. They met me this afternoon. I had prayer with them, and then told them that every one of them must in two months give up all this most blessed work unless the Board sent out money for their support. I told them I would write the Board by this mail stating these facts to them, and that if help did not come in two months the whole work must be given up without further notice. Is not this sad? You, dear brethren, cannot tell how sad.

"And now another view. Unless help come it will be positively necessary to close all this work so far as our mission is concerned. In places where we have built schoolhouses the government will come and take possession of the premises and do what the contract allows them to do, and the premises will go. Thus the mighty influence brought upon the people by the terrible famine, leading them to seek better hopes, must all be lost. Never was there such a time for earnest work in these villages. Dear brethren, there is a crisis this time, and no mistake. Is n't this sadness that all these ten teachers and their families that have been in the mission service from five to twenty years must now be set adrift and all the work come to naught? The salaries of all these ten teachers for the year amount to 1,200 rupees, that is, \$400, but I am cut 1,900 rupees. How is it possible to retain a single teacher in the light of these facts?"

DISMAYED YET JOYFUL.

From **Mrs. Amy B. Cowles**, Adams, South Africa. — "We are dismayed to read in the *Herald* of our dear Board's financial troubles. We cannot understand it. But we know God sees it all. His hand is at the helm. We must and do trust that all will work together for good, whatever comes. Just now the prospect for our schools looks dark. I understand that the amount appropriated for the general work of the whole mission is less than what was asked for our school simply. Added to this are the expenses and losses brought upon us by rinderpest and locusts, until we feel sometimes as though the foundations were about to drop from under us. There is money enough in sight to keep our school open next term. We are very thankful for this, and we hope and pray that money for the next term will be forthcoming from somewhere.

"Whatever trial comes there is always so much joy left. One of our chief blessings is the love and harmony among the workers at Adams. A beautiful spirit of brotherly love pervades the station, and as far as fellowship goes, it seems to me that we live as near the ideal as is possible this side of heaven. It is a privilege indeed to be one of such a company of workers."

THESE FROM THE LAND OF SINIM.

From **Miss Elsie Garretson**, Foochow, China. — "I note the increased numbers of church members and the weary, tired faces of the overworked and anxious missionaries. The increased opportunities and diminished financial resources impose a heavy burden on some of them, and if the churches at home

could only realize the greatness of the opportunities I am sure they would be more ready to send the needed funds to meet them."

From **Rev. C. A. Nelson**, Canton, China. — No money is forthcoming for the Training School or Mrs. Nelson's second day school and Bible-woman. We cannot separate the chapel and school for girls, as the two are in one building, so cannot reduce here. I am not writing for more money, for doubtless you cannot give it, but it will lighten my anxiety to inform you. Dr. Hager is one with me in desiring the Woman's Board to take up Mrs. Nelson's work. The outlay would be small. For the sum of \$100 in gold she could maintain two schools in full and still have a few dollars for a Bible-woman.

From **Miss Emily S. Hartwell**, Foochow. — "I had hoped next year I should have some leeway to help me out in the unavoidable deficit this year. Instead of this the tremendous reduction comes as a terrible blow. I only pray the Lord to help me out in some special way. If you can see any special way, please remember me, for with the purse of a single missionary it is not easy to meet the burdens usually borne by a family."

From **Rev. Charles Hartwell**, Foochow, China. — "Pray for us, as we do for you. We are in sore straits in our work from lack of funds as well as from need of more workers. As Mr. Goddard moves soon to Yungfuh or Inghok, I am in charge of the city station, and do not see but I must in some way find at least \$200 in gold to carry the work on efficiently. A pretty heavy burden is placed on me in my seventy-third year. Help must come soon without fail."

"ONLY ONE HALF!"

From **Rev. C. S. Sanders**, Aintab, Turkey. — "Our present distress comes to the front. We have not pastors and preachers enough to go around, but we could probably find men if we had the money. Of course they would not be trained preachers, but much better than nothing. It seems almost as though our churches had become so calloused to this state of things that they did not care. But the question arises, how long is this thing going to keep on? The last year or two we have had unusually good fortune in outside gifts. But the outlook for this year is dark. I was looking over appropriations for 1884 — or rather my eye happened to catch them the other day when doing some other work. We were allowed then 503 *liras*, according to my account. This year we have 153 *liras* or thereabouts. If we had only half of what we had that year we would be supremely thankful. Now we get along; but how?"

EITHER INCREASE OR — WHAT?

From **Rev. H. C. Haskell**, D.D., Samokov, Bulgaria. — "I had noticed that those great legacies were exhausted, and had told our station we could expect no advance whatever, but I did not suppose there would be more reduction. My embarrassment in writing this letter comes from a conflict of several impulses. There is an impulse to be silent, because had you reduced our salaries less, you must apparently have reduced our general appropriations more; and the reduction on these, small as it is, often cuts to the quick. Some of our missionaries must now confine their *giving* to this involuntary gift to the Board.

Of course this may make no difference in God's sight, but we are to 'let not our good be evil spoken of.' One of them wrote me two weeks ago: 'The reduction of our salaries again is a severe blow, is it not? I am quite largely in debt.' It seems to me that the churches must increase their gifts for this work or some mission must be cut off, or else the number of missionaries must be reduced."

IS THERE LIGHT AHEAD?

From **Rev. J. P. Jones**, Pasumalai, Madura Mission. — "I need not tell you how sad your letter concerning appropriations for 1898 has made us all, because it seems to dissipate all the hope and cheer which the meeting at New Haven and subsequent events had brought to us. It is not for us to say what the Prudential Committee were warranted in appropriating to our work for the coming year; but we certainly had been led by the general aspect of affairs to anticipate more than is given us. Still we are prepared to accept, even though in much heaviness and discouragement, whatever is given us. I need say little about the reduction in our salaries as you know, from our recent vote, where we stand upon this subject. If we could only feel that there is light ahead for our work and that progress and advancement were the present motto of our Board and of our home churches, we could be happy under this and any other similar adversity. Our mission meeting begins within two weeks from this, and I expect to find sadness and discouragement multiplied."

INDIA NEEDS CHRIST.

From **Rev. W. W. Wallace**, Madura. — "There is an activity in Hinduism that calls for redoubled effort on the part of Christian missions. Sivaite preachers are rehearsing the popular stories of Hindu mythology in the temples and on the streets. Hindu books are being sold in the bazaars. The bookseller sits and reads aloud, while a crowd of listeners gathers around, and he advertises his wares.

"Thoughtful Hindus are saying, 'Let every one stick to his own religion.' They say that Christ is our Saviour, not theirs. They call it patriotism to stick to their own religion. Hence the great religious festivals are largely attended and everything possible is done by Hinduism to keep up a lively appearance. This revival and form of Hinduism is a welcome sign of *awakening*. It is one of the first results of Christianity. This is where God's blessing is most apparent, and this is our opportunity for advance. Curtailment or retreat at this time in India would mean defeat at the very moment of victory. In spite of the pomp and din and all the outward splendor of Hinduism, we know that 'they that be with us are more than they that be with them.'

"We believe in three things: That Christ wants India; that India needs Christ; that it is the business of the Church to establish Christ's kingdom there."

TOKENS OF GOD'S BLESSING.

From **Rev. H. C. Hazen**, Mandapasalai, Madura Mission. — "What are the tokens of God's blessing on the work? They are threefold.

"First, the urgent calls which I have had during the last three weeks from Hindus in three different places to open Christian schools where there shall be

Bible teaching, prayer, and Christian song daily, coupled with the offer of five rupees monthly toward the expense of those schools; second, the most earnest entreaty from four places for a preacher to fill vacant congregations; and third, the return to us of nineteen souls in one place who had gone over to heathenism and were considered hopelessly lost. Also, in the return to us of a large congregation in another place whom we had given up because of their notoriously bad lives. They were looked upon as irreclaimable thieves. Under the labors of a faithful and godly catechist they have been completely changed during the past six months. Two weeks ago we were refreshed and comforted to see them so eager in learning the Bible, and faithful at all the services. One man, of his own accord, had put away his second wife, and we received him and his wife to the Lord's table after a careful examination. In another place where they ask for a school we have the promise of a large ingathering. The Spirit seems to be moving upon them, and we only want the means to put a man among them to lead them to Jesus.

"Let me give some *instances of earnest and devoted native workers.*

"(1) One year ago an excellent man was asked to leave his large and flourishing congregation to go and try to rally three congregations that had all run down. After some hesitation he went. Mark the result. All three congregations have been wonderfully waked up. Two of them that had no church building have taken hold and built new churches for themselves, and one has become so strong through the large accessions of the year that they want a man wholly to themselves, and I have decided to give them one, trusting to the Lord to provide the means. The man is all ready for them and the former man who brought them forward has his hands already full with his two other congregations.

"(2) There was a layman in one of our congregations that consecrated himself and his all to God during a time of protracted illness. After his recovery he offered to go and live among those thieves above referred to and try to reclaim them. I let him try. Mark the result. After six months they have abandoned all their thieving propensities and are so advanced in piety that they are a real comfort to me. Their children are eagerly studying the Bible and they listen to the preached word like hungry men. God has wrought wonders by that humble laborer.

"(3) A man came to me from Ceylon desiring to labor among his own people who belonged to the thief caste. He was receiving twenty rupees over in Ceylon, but felt so earnest to win his own kinsmen that he consented to take the nine rupees, which was all I could give him. He took his family to a place where he was surrounded by dense and dark heathenism, and went up and down the streets warning and entreating men to be reconciled to Christ. But they would not hear him, and he came to me once and again begging me to pray for him. He finally went down with the smallpox, but in his dying hour he was pleading with his neighbors to accept of Christ.

"(4) On account of the reductions our workers are doing double duty. Some have two, three, or four congregations. One had for a time eight, till I gave him an assistant, and now he has five while his assistant has four. And yet they do not murmur. They work bravely, cheerfully, and very hard.

"I must speak of *the needs and opportunities for advance work.*

“(1) I would like to open schools in five important centres where they are urging us to this work and where they promise to help and where if we had a school we would be almost certain to get a congregation in time, as the people are already talking of becoming Christians.

“(2) I would like to put fifteen efficient godly men in the field, in addition to those I have, over congregations already established, but who have no resident preacher. These people are like newborn babes that need very tender care at first and faithful instruction. When a man lives four or five miles away from a people and visits them only once or twice a week the growth is small and the life feeble. It will be a wonder if the temptations and persecutions from surrounding heathen do not carry them back to the old life of idolatry and sin. But with a wide-a-woke, devoted man constantly with them they grow right along, and they with their preacher make attacks upon the masses of heathenism about them, and accessions are sure to result.

“(3) In several villages there are people who talk of coming over to us in a body. They listen eagerly when we preach to them, admit all our arguments, and nothing seems in the way except the need of a discreet, godly man to follow them up. The field is ripe for a harvest in many places, but it is so vast, and we have neither the men nor the means. It makes our hearts just ache to see the grain wasting before our eyes, and souls perishing that might be saved if the church at home were not playing at mission.

“How would a reduction affect our work?”

“Already in this station there are fifteen congregations that are in pressing need of a resident preacher and twenty-three congregations without any place of worship, who have to meet under trees, or in cow sheds, or in the open. Reduce us, and those numbers will be doubled in two years. If these thatched roofs are not repaired at once when the wind has rent them, or white ants have eaten them, the rains will come and the mud walls will collapse. Neglect for one year means ruin. Cut off the supplies and our churches are shut up and tumble down, our schools are closed, our congregations are left like little lambs in the spring time with none to care for them. Many of them will not be able to stand the pressure and will return to heathenism, and our teachers and preachers who have spent their whole lives in preparation for preaching will find starvation staring them and their families in the face.

“Reduction means inefficient missionaries and inefficient native workers. It means surrender to the enemy at the moment when victory is perching on our banners. It means giving up fields that have been gained by years of toil and prayer and sighing and crying. Reduction is like sending a man into the field having first taken away his instruments.”

THE GERMAN MISSION IN SHANTUNG, CHINA.

BY REV. HENRY D. PORTER, M.D., OF PANG-CHUANG, SHANTUNG.

ON our homeward trip up the canal, from Tientsin to Pang-chuang, in November, 1896, we suddenly passed a house boat with a foreigner on it. Supposing the stranger to be a Honan missionary we stopped our boat and went ashore. The other boat did the same. For a half hour we talked together and then

departed. The passing foreigner was Bishop Anser, of the German Catholic Mission in South Shantung. The centre of this mission is at Chi-Ning-Chow.

I had known Bishop Anser by name for several years. I had been attracted by the notice in the *Missionary Review of the World* that Bishop Anser had received the appointment of German consul, in order to give him prestige with the local officials. This was not true, but it had a meaning which the future can best determine. "You have had much trouble in your region," I said. "Yes, but that is past. All is quiet now." "How long have you been in China?" "Fifteen years." Anser must have come out as the companion of the fine young men who have now been so cruelly murdered.

The German Mission in southwest Shantung is the only German Catholic mission in China. They tried to get entrance into the Fu city of Yen Chow, but failing of that they have secured a stronghold at Chi-Ning-Chow, where the Presbyterian Mission have a growing mission. The Germans have a good station also at Yang Ku Hsien, eighty miles south of us and southeast of Lin Ch'ing. Said the young bishop to me, "We know of your station and of your good work. I must visit you on my return from Peking."

We regret that we cannot have more definite understanding of the Roman Catholic missions in China. Their work affects ours as ours does theirs. We are obliged to look upon their methods as inferior in purpose and results to those of Protestant missions, but they have enormous prestige and skill in the employment of their own methods. The German government has been peculiarly loyal to this single Catholic mission. Great interests were involved in such loyal support. By a great stroke of diplomacy all German and Italian Catholic priests were wrested from the political control of the French minister. China was forced to recognize the existence of other powers, and Germany has followed up her vantage to the permanent advantage of the newly formed mission. There was need of such help, for the region chosen for their mission was one of the most turbulent in China.

Southwest of Chi-Ning-Chow is the prefecture of Ts'ao Chow, which teems with banditti. The people are fierce and termagant by nature. It is said that they give knives and daggers to the baby boys as their first presents. The grown men carry such knives in their stockings and boots, and at the first opposition, between friends even, do not hesitate to use them with energy and fearful result. Within two years a "Big Knife Society" has been formed, whose concealed purpose is some form of rebellion. The Roman Catholic missionaries have had many contests with this sort of people. The populace have abetted and the gentry have determined to prevent the entrance of the mission into their boisterous region.

In Ts'ao Chow Fu, Bishop Anser was almost beaten to death not long since; Herr Freindemetz was dragged through the streets of Tsan Hsien; the mission at Puolai was gutted, and the station at Lang Shan attacked four times. Missionaries have been attacked on the road, plundered of everything and beaten; catechists and Bible-women have been treated in the same way. Absolutely nothing has been done to prevent all this. The local mandarins have asked the missionaries to their face, "Why do you still continue to dig out eyes and cut out hearts for medicine?" Li Ping Heng, the late governor of Shantung, the

man who ran away so swiftly from Têng-Chow-fu when the Japanese captured Wei Hai Wei, had been persistently hostile to all foreigners and foreign things. He would not even have a clock in his Yamen. "I know," said he, "when it is noon and when it is sunset. Who needs such trifles?" His influence has been pernicious in the province. Six months since, Herr Stenz was sent from Chi Nan Fu to look after a case of disturbance. The gentry hired a gang of men to kill him. They broke into his sleeping room and shot into the bed. He had gone elsewhere for the night. The magistrate when appealed to paid no attention to the outrage. It would seem that he approved of it.

The German minister has been constantly informed of all these disturbances, and there has long been a determination to bring these troubles to a head by some impressive action. Germany has been steadily increasing her commerce and her political influence in the East. Her brilliant and erratic emperor has felt the indignity of being behind in the race in the far East. This accounted for his standing beside Russia when Japan was forced to disgorge in the matter of Manchuria.

The touch to the slow match was given in the brutal murder of the two missionaries, Franz Nies and Richard Heule. A band of robbers, no doubt hired by the gentry for such a purpose, attacked the mission at Chia Chuang, a small village in the district of Chu Yeh, five days' journey south of us. This station is about twenty-five miles southwest of Chi-Ning-Chow. The story of the murdered missionaries is briefly told. Franz Nies was born in Westphalia in 1859. He came to join the South Shantung Mission in 1885. He had gained the friendship of both foreigners and native Christians. He was once driven out from Tai Ch'eng in Yi Cho Fu. Richard Heule was born in 1865, and came to Shantung in 1889. He is said to have been a gifted man, exceptionally strong in linguistic studies. These two young men joined their older companion on the evening of November 1. The business of the evening was over and they had retired early to bed. Before midnight they had been surrounded and cut down. A physician who saw their wounds said that a sword was driven into the heart of one of them and twisted around, as if in dire anger. There is no attempt to explain such atrocity except as the fruit of a condition of things which the responsible officials have allowed to ripen into such villany. The German government deserves the admiration of all right-minded men the world over. It has been a source of surprise to all lookers-on that other responsible governments have allowed the Chinese officials to deceive themselves and their neighbors.

The most atrocious of all these fearful attacks was that upon the English Mission in Fuhkien. The British government was fully culpable in not demanding a rigorous treatment of that high-handed affair. The helpless missionary body looked on amazed that the position of English subjects was so slightly regarded. They felt that the loss of England's prestige in the far East and the swift rise to supremacy of the Russian power were most fitting. As for America, her well-known incapacity to deal with great subjects of diplomacy exonerated her, but England was supposed still to have regard for the lives of her own men and women.

When the German admiral, in response to the cipher telegram of Bishop Anser, sent his ships quietly into Kiao Chau harbor and demanded the utmost

possible reparation for this outrage, a great sense of relief was felt by the foreign residents of China. At last there had appeared a providential hand to stay the marauding of irresponsible banditti. The strong hand of German influence could reach across a province and affect even officials who supposed themselves safe beyond the interference of their own government and wholly beyond the access of any foreign control.

The immediate effect throughout Shantung province is to strengthen every form of mission work. The natives of the province will welcome with unaffected delight anything which may stay the robber hand of the local official and his horde of hungry underlings.

It is the biting sarcasm of official negligence to affirm, "We are all here under the guns of our big ships." This has seldom been true of the missionary workers. They go beyond the limit where any guns may help in time of special need. They do not, however, hesitate to accept that providence which protects them or that influence which breaks down the barriers to the entrance of what they must know to be best for the people.

The latest telegrams inform us that the Germans have leased the beautiful harbor of Kiao Chau for ninety-nine years. This speaks of permanence. The region occupied is a fruitful and beautiful part of this province. Thrown open to a new commerce it will awaken the native industries which have so long lain dormant. There was once a flourishing trade at Kiao Chau city, sixteen miles from the place of occupation. Whoever lays out a new harbor resuscitates trade and throws open great new avenues of effort for the people. The Presbyterian, Swedish, and Baptist missions there, or in the neighborhood both to the east and west, will reap immediate advantage. We welcome the German vigor and the German advance. They have retarded the rectifying of great abuses and horrible crime in Turkey. May they make amends by skilful diplomacy and vigor in the far East!

Letters from the Missions.

European Turkey Mission.

MANY REVIVALS.

DR. HOUSE, of Salonica, under date of February 22, writes a most cheering letter concerning an evangelistic tour through the Razlog region. Passing by way of Demir Hissar, Krushevo, and Nevrokop, he reached Bansko on the Saturday prior to the Week of Prayer. Of the remarkable work in that town Dr. House writes:

"During the first three days of the meetings there was a fairly good attendance but no very special interest. On Thursday, January 6, which was Christmas Day, old style, I commenced holding two services a day, a sermon in the morning and a short address in the afternoon, with

an after-meeting. The attendance upon the morning services was very large, from 215 to 250 I should say. There was solemn attention to the Word, and God's Spirit was evidently poured out upon us. On Thursday evening sixteen children and young people remained to the after-meeting and consecrated themselves to Christ and his service.

"On Friday evening I asked those who now for the first time would make confession of their love to Christ to come forward and take their places near me in front of the pulpit. The great number who quietly did this caused the greatest joy in all hearts. There were too many to count, but evidently there were more

than fifty. I invited these to remain to the after-meeting, and a large number of seats in the body of the church were filled with those who afterwards knelt and gave themselves to Christ in that prayer, 'Just as I am, without one plea.' They were for the most part young married people, youth, and children. It was one of the most interesting meetings of my missionary life. On Saturday and Sunday others came forward and signified their decision to live for Christ.

"I remained in Bansko eleven days, and more than seventy names were given to me of those who had openly consecrated themselves to Christ and his service. The members of the church seemed greatly awakened. A prominent member said to me, 'Everybody is touched.' Quite a number of people called upon me at the pastor's study for conversation and prayer. Many members of the church seemed troubled by their sins. One, a woman, said to me, 'I have never felt so deeply my sins in all my life as in these three days.' A little girl came to the pastor's study to see me, accompanied by her mother, to tell me how heavy her heart was, and as we knelt there together in prayer she seemed to find peace and pardon.

"One mother told me of the change in her children. They said to her in the morning after they arose, 'Mother, how *light* we feel!' And the teacher of the school came to tell me how happy the school children were. They wanted to sing continually 'Throw out the life-line,' a hymn which was new to them, but one which we had sung several times in the meetings. This teacher told me 'before I left that there was but one child in her room who did not think he had given his heart to Christ. Almost or quite every house among the friends was full of joy. It was the most widespread work of grace that I had seen in our mission.'

THE WORK EXTENDING.

"On Thursday, January 13 (New Year's, old style), I went to Mehomia and held meetings for two days and a half, into which I crowded five services. Similar scenes were repeated here to those in

Bansko, only on a smaller scale, as this congregation here is much smaller than in that village. I should suppose that there must have been a hundred present at the last meeting on Saturday. Here some twenty-seven names were given me of those who had consecrated themselves to Christ. A cottage meeting held in this village on Friday afternoon was crowded, and many outsiders were present. Several of those who consecrated themselves to God's service were from the Greek Orthodox Church, and after I had left this village I heard that many women came to inquire about the meetings, wishing to attend them.

"In the village of Banya I spent three days, holding some five or six services. Here a similar work was wrought, and I should think as many as ten gave themselves to Christ, and all the friends who were present at the meetings seemed much revived."

After this Dr. House visited Yakarouda, Eleshnitsa, and Drama, with good results, though the gatherings were not so large. He reports that politically there was much excitement all through this region, the Christian population being in fear of the Mohammedans, who were very bitter in their hostility. That such spiritual fruits could be gathered in the midst of these commotions is a striking proof of the power of the gospel. In summing up the results of his tour Dr. House can say:—

"On this tour I was absent about thirty-three days, and it was the most remarkable tour of my missionary life. I counted more than 130 persons who expressed their decision to live for Christ, and Christians in all these villages seemed much refreshed. Of course it is too early to know just how much this work means, but it was quite evident that the power of the Holy Spirit accompanied the preaching of the Word."

Marathi Mission.

RESULTS OF THE FAMINE.

DR. BALLANTINE, of Rahuri, writes of the gratitude expressed by the natives for the aid which has been rendered them in

the time of their distress by Christians in other lands. He says:—

“Some have been led to inquire about the reason for all this liberality from persons who have never seen them or known about them personally. Their own well-to-do townspeople have looked with hardly a moment's thought at their deep distress, and some have even fattened upon it, but how is it that foreigners who speak an alien tongue have a care for them, and send substantial aid to them in their time of need? Such things can hardly happen with simply a passing comment. As a practical result on every recent tour I have taken throughout the length and breadth of my district, I have found large numbers of persons who have come forward and clamored for baptism. Of such persons we have put off all we could, but have felt constrained to baptize all who seemed to have a proper understanding as to what the rite was intended to signify, and also who had been a long time under instruction from our teachers and preachers.

“My pastors and myself have within the past two months baptized between two and three hundred persons in various places. I have never witnessed such scenes before. We sincerely trust that this work can be followed up and these persons helped to live true Christian lives. This, however, can only be done by retaining our present staff of agents, and this seems to be an impossibility, judging from the present outlook. Retrenchment can only mean the abandoning of some well-worked centres, and the command has gone forth that this *must be done!* Disaster is the only outcome of all this, at least humanly speaking. I am sure that if our friends at home knew what this curtailment meant to us and to the cause we represent, they would not allow these wholesale retrenchments to be made.

“We have in the famine just passed taken a number of high caste and other orphan children, and some whom their parents could not support and who made them over to us to care for them. These children—there are about twenty of them

—are doing well, and we hope for great things from them in the future. We have means at hand for their maintenance for at least a year to come. After that we must trust in Providence for their support. We have felt it right, however, to assume these responsibilities which God has seemingly thrust in our way. This opportunity also seems to be a rare one for us to be better able in the future to reach these same castes which these children represent. Several of these castes have as yet to our knowledge no representatives in the ranks of Christianity in either our own or in other missions. What a centre of usefulness may we not hope that each one of these persons will be hereafter to his or her fellow caste people, when they have grown old enough to be thoroughly imbued with the doctrines of Christianity, and when they have caught some of the Master's spirit, as we have every right to believe will be the case with most of them!”

North China Mission.

GROWTH AT PEKING.

MR. CHARLES EWING, writing January 22, gives a *résumé* of what has been accomplished at Peking and at many of its out-stations during the year 1897:—

“In reviewing the work of the past year the Peking station has reason for thanksgiving. We feared that the departure of such a seasoned and indefatigable worker as Mr. Ament might prove disastrous to some parts of the work, but with the abundant blessing of God we have had a most prosperous year. The work has not been cut down at any point nor the working force weakened; on the contrary, there have been expansion and development; our greatest need, as in the past, has been for the full complement of well-equipped and consecrated native helpers. In some cases we have been obliged to press into service men who are not satisfactory.”

Of the two churches in the city of Peking Mr. Ewing writes:—

“At the *North Church* the helper who has been here for some years still continues his faithful and efficient work. He, with

the help of the chapel keeper and two or three other church members, preaches daily to those who attend the street chapel; he also has charge of Sunday preaching and secures leaders for the week-day prayer-meetings. We hope to call a council to ordain him in May. The school has had a new teacher since last May, a young man just graduated from college, and he has done finely. The scholars have done a surprisingly large amount of work, and have done it well for the most part. A few have found the teacher too strict and have dropped out. This school is one of the very best of its kind in the mission; many of the heathen boys have been indoctrinated in Christian truth; some of them joined the church; and some bring their parents. The North Church has recently voted to send twenty taels to the American Board. After the ordination it is proposed that the North Church, with the assistance of the larger South Church, shall assume the support of the pastor. Gradually I hope that more and more they may take the expense of the work.

"The *South Church* is our home church; it receives more care from the missionaries than any other part of the work; it ought, therefore, to be the largest and most prosperous; and such it is. It grows the most rapidly, has the fullest development of Christian and church activity, makes the largest contributions. During the past year the native membership has contributed over \$50 gold. With the help of the foreigners they have supported the country pastor and a boys' day school, besides making other special gifts. The Christian Endeavor Society, Sunday-school, three weekly prayer-meetings, and one preaching service have all been well sustained. The girls of the Bridgman school give great help and encouragement by their constant attendance, their attentiveness and reverence, and their earnest and tuneful singing. The workmen in the press should also be mentioned as helping in the same ways. Street chapel preaching has never been kept up more faithfully, and the results are good. Mr. Ament's leaving has made a vacancy that no one could expect to fill,

but Mr. Wilder has taken hold with zeal and wisdom, and the work has gone on well. The additions to the church have not been as many, but there are numerous hopeful inquirers and probationers.

"We need workers, and we need the prayerful interest of the Christians at home. It seems to me that, in always emphasizing the financial side, both at annual meetings and in continual deliberations, there may be, quite possibly, a drawing away of interest and attention from what must eternally be more important—praying and working. To be sure, we can't work without any money, but much less can we work without workers. Here at Peking we feel our need of workers, native and foreign, fitted for the work and fully consecrated."

Of the nine out-stations concerning which Mr. Ewing reports, we select one, the account of which is brief and characteristic:—

"*Ping Ching*. This is a market town about fifteen miles southeast of Chochow and twenty miles northwest of Nan Meng. We never had any work there until last June, when one of our helpers, who had taken a year in the short course class at Tung-cho, went down there, rented a chapel for a year and fitted it up for use at a cost of about \$14 for the year. The first six months amply justified us in the opening of this new out-station, for the expense did not make us overrun our appropriation, and six hopeful converts were part of the half year's fruit. There seems to be no reason why we should not look for great results in that place. The helper there preferred work rather than another year of study, and his age (about fifty) seemed to agree with his plan."

PANG-CHUANG.

Dr. Porter, under date of January 24, refers hopefully to several points in their district where progress is clearly shown:—

"Our Christmas Association meeting was of great interest to us all. The work of three months was well reported. We have a secure opening at Ch'ih P'ing, eighty miles south of us, and a good body of inquirers whom we may turn over to the

Lin Ching station. We have a work newly opened at Sang Yuan, thirty-three miles north of us on the canal. We plan to open a chapel there as soon as possible. We have made these enlargements despite the terrible reduction in our appropriations. The appropriations came a week since, and we are carrying a heavy burden in consequence of the continued reduction. It is like going down hill on a bicycle, one cannot let go without a crash. The Chinese proverb puts it more pithily: 'You cannot ride a tiger successfully; you cannot get on and you cannot get off.' I expect to get a fall when the treasurer overlooks my accounts. My faith in the increase of gifts from the churches at home is likely to fail me henceforth.

"Our statistics for the year are now complete. We have received in connection with the Pang-Chuang station 107 to membership. Our total membership is 641, with some 300 on probation. Our London mission neighbors have 552 members. We gave them 40 in 1896. From our high school tuitions we have received nearly 400 tiao (strings of cash), or about four sevenths of the expense for food. The Sunday collections and the annual subscriptions will amount to four hundred tiao, of which three fourths comes to us for disbursement. There is a general gain all along the line."

Shansi Mission.

FROM FEN-CHO-FU.

WRITING in December last from Fenchou-fu, Mr. Atwater says:—

"Our work has moved steadily forward this fall. The completion of the chapel gave us great satisfaction, as it does also the church members and probationers. We are waiting for the building to dry out and be ready for occupation. This we hope will be in season for our Christmas gathering of the church, which custom we have had now for three years or more, and to which we all look forward.

"We have received as many as thirty on probation since January, 1897, by far the largest number in the history of

the station. They agree, in being taken on probation, to put away their idols and cease to worship ancestors; to worship the true God and to study the gospel, and attend church, and to cease from evil practices, especially the use of opium, and to live in hope of eternal salvation. Although they know but little of the deeper truths and experiences of the Christian life, we are willing on such a profession of faith to take them on probation for a year or so, expecting them to make progress in the understanding and practice of the truth before they are admitted to baptism. We are glad to notice that although many of them are poor and illiterate, yet nearly all have a few acres of land or an honorable business on which they are depending for livelihood. They come to us not because of hopes for pecuniary advantage,—this phase of the work is passing away everywhere,—but rather from a real appreciation of the truth and help in the gospel message.

"The Boys' Boarding School, which is nearly self-supporting, opened this fall with the same number of pupils, thirteen, with which it commenced in the spring. There is little doubt that it will in time grow to be as large as before. Mr. Price again took charge of it on his return.

"On November 1 we commenced evening meetings with the opium patients and in-patients. This we hope to maintain as heretofore during the entire winter—a sort of protracted meeting. This meeting is the source of most of our gains. It is certainly a powerful agent. During the day I meet them in friendly conference and in study of our Christian books. Nearly all on the place have bought a primer, and a number of them commit a portion each day and recite to me in the afternoon. A number of these have never studied before. What a satisfaction to see them engaged in something that has the power to transform their lives!

"The hospital is full and applications are constantly made ahead for vacancies as they occur. We need a separate opium refuge and also a court for women. This

we have also asked for for several years. A few hundred dollars would supply this, and will make our work so much more effective. Dr. Atwood is in crying need of a drug room where he can prepare his medicines. As it is, he has to do it in his study, where children have access and are constantly liable to pick up some poison."

Japan Mission.

A NEW CHURCH IN TOKYO.

MR. ALBRECHT, of Maebashi, reports a visit to Tōkyō to assist in the organization of a new church under circumstances of special interest:—

"The council consisting of pastors and delegates of five churches and three individuals, two of whom were foreign missionaries, met on February 11, in the Reinanzaka Church in Tōkyō to advise regarding the organization and the reception into the Kumi-ai body of the new church gathered by Mr. Kozaki since his resignation from the presidency of the Doshisha. Pastor Tsunajima, of the Bancho Church, was chosen moderator of the council. The records presented to the council showed that the first services were held by Mr. Kozaki on the twenty-fourth of October of last year, in the Independent Church of which Mr. Tamura, author of the "Japanese Bride," is pastor. Services have been held since then every Sunday afternoon with an attendance of from thirty to sixty, while the midweek prayer-meetings have been held at the residences of the various members. Of the thirty members who constitute the church nearly all came from other churches, although several had for some years been without any vital church connection.

"The finances of the church presented a peculiar feature. The church wished to be recognized as a self-supporting church, with full powers in the general meeting of the churches; but of the fifty *yen* or more which the church needs for defraying its expenses every month it raises itself only about fifteen *yen* per month, the balance being contributed by some of Mr. Kozaki's personal friends. In the private session of

the council it was urged by some that not the church but the pastor is really self-supporting; but in view of existing precedents and in view of the fact that the church receives aid neither from the Japanese Home Missionary Society nor from the mission, the council cheerfully agreed to recognize the new church as a regular Kumi-ai church. The new church has taken the name of the district in which it intends to work, the Kyobashi Church, and its creed and covenant are those in use among the Kumi-ai churches. Mr. Kozaki's own statement of faith was brief and clear. His faith, he said, was well known through his preaching and his writings. It is essentially the same as it was twenty-two years ago when making his first profession as a Christian, nor does it differ in any essential point from that represented in the Kumi-ai churches. Of course the twenty years of his Christian life had not been without seasons of questioning and of doubt. Each of the fundamental truths of Christianity in turn demanded intellectual justification, especially in view of the agitations of the last few years; but as a result he could hold them with a firmer grasp and a stronger assurance.

"The sermon by Pastor Hori, of Yokohama, from John 3:2, was in the preacher's well-known spiritual style, setting forth the power derived from having God dwell in us. The address to the church by Pastor Okubo, of Takasaki, urged the power of united prayer, and exhorted to sympathetic coöperation with the pastor; while the charge to the pastor by the writer dwelt upon the need of showing to men God the Father as seen in Jesus Christ. The prayer of recognition was offered by Pastor Tsunajima, the moderator of the council.

"While the church starts with not inconsiderable difficulties, especially financially, it is certainly a hopeful movement and one which ought to have the sympathetic coöperation of the mission and the prayerful interest of the churches at home. A rapid growth can hardly be expected for the new church. The temper of Japan is no longer that of ten and

fifteen years ago. But we can reasonably hope that a man of Mr. Kozaki's ability, zeal, and experience will in due time succeed in making this new church a real power for good in this crowded capital.

"In connection with this new movement it is interesting to observe that prominent Japanese gentlemen of Tōkyō give to Mr. Kozaki their financial aid; more, it is true, from personal regard for him than with the avowed purpose of building up a new church, but nevertheless with full knowledge of his plans. Among these friends who aid him substantially he can count the Marchioness Oyama, Viscount Katsura, the new Minister of War, Viscount Okabe, the Governor of Tōkyō, and Judge Miyoshi.

"Mr. Kozaki has also begun the publication of a new periodical, *The New Century*, in which he has the coöperation of some of the leading pastors of other denominations and the financial backing of some prominent men in Tōkyō. The new magazine is a monthly journal for the consideration of religion, morals, education, literature, philosophy, politics, and social affairs. The first number certainly is very attractive, opening with a consideration by the editor on the *Present Position of the Christian Church in Japan*. Mr. Kozaki intends to make this new periodical in its theological aspect the exponent of a conservatively liberal Christianity."

PREACHING IN PRISON.

The work of Rev. Mr. Tomeoka in the prisons of the Hokkaido will be recalled by many of our readers, and also the fact that his work was interrupted by the action of the officials in appointing Buddhist instructors in morals. This act was supposed to exclude Christian preaching, but Mr. Rowland, of Sapporo, writes of the opening of one prison to him for evangelistic services. He says:—

"My last trip from home was a most interesting one. On Sunday I was invited to speak to the 950 prisoners in Ichikishiri where Mr. Tomeoka worked. As you know, they have lately had two Buddhist

moral instructors. One of them got into trouble with the wife of a priest in the temple at Ichikishiri, and turned out to be an *immoral* instructor. He had to leave town suddenly without a farewell meeting. The other priest is, I trust, a *moral* instructor. He called upon me at the inn and gave me leave (which it was n't for him to give exactly) to speak to the men on religion even, if I wished; said he had no disposition to try to keep Christianity from the men (*sic*). But the superintendent, Mr. Hata, whom I had previously met once, received me most cordially, went to the service with me and himself introduced me to the men as a Christian missionary. His three lieutenants, heads of the three departments, were also cordial. There were many of the minor attendants and officers present at the service. I based all I said on our faith, without mincing matters one bit. And I have heard since that the officers present were pleased. At least one new one came to the preaching service in the church in the evening. Superintendent Hata would, I feel sure, ump at the chance of getting Christian moral instructors back into the prison, had he a free hand in the matter. Some day it will be accomplished without doubt.

"One night of the same tour I spent in the house of an ex-penitentiary man who is now a most earnest Christian, with his whole house, son, daughter-in-law, and grandchildren by baptism. It was a delightful evening. Their simple faith and whole-souled consecration were refreshing. Another ex-prisoner spent the night there with us. The following evening we had a meeting in Utashinai, seven present. Our host and hostess, Pastor Uchida, of Iwamizawa, and myself, have not been prisoners, but the other three men all had been. Thus is the gospel leaven at work even in the prisons."

West Central African Mission.

THE WEEK OF PRAYER AT BAILUNDU.

MRS. WEBSTER reports that the Week of Prayer was observed with great interest. "An earnest, devout spirit was

manifest both in prayer and testimony, and there seemed to be a sincere purpose to live purer lives, with more faithful service, during the year just opening. A few of those who had wandered away have renewed their allegiance to the Lord, and some of the young lads have asked to unite with the church."

Mr. Stover writes, January 21, that since the Week of Prayer the interest has not waned.

"Both in the Sabbath morning services and in the evening and week-day services the attendance has increased and the interest shown is encouraging. The numbers gathering in school are encouraging too. I do not see where all the children of the kindergarten and primary grade come from. There are over 100 enrolled, and when I tell the ladies they must have written some names twice, they reply that, on the contrary, they often have attendants whose names are not on the roll. The girls' school is larger than it was for a year or two, but not as large as it was a few years ago. A number of the older married women who have quite large families now are allowed to remain at home, and a Bible class is held for them once a week. I also meet the older young men daily for instruction in the Bible, a part of which is in English. The Bible is our one text-book. We are here to teach that and nothing else; the problem of a secular education will fall to our successors. To educate a young man here in a general way would be to put him upon the road to ruin through the Portuguese government officials, who would offer any inducement to get hold of such young men. We must, therefore, of necessity first Christianize, then educate, after the moral character is sufficiently established to endure the strain."

KAMUNDONGO. — TRAINING EVANGELISTS.

Dr. Wellman writes from Kamundongo, January 23, in reference to the past year:

"There has been unusual progress made in several departments of our work. We have now over fifty lads and young men on the station under our influence

and instruction. Many of these have been gathered during the past year. Within this body of natives, from which we must expect our future helpers, there exists a very gratifying spirit of harmony and of earnestness. Eight of the best of them have been chosen as evangelists, thus giving us a near prospect of a permanent native agency. With a single exception these eight are now giving their whole time to study, hoping to take up permanent missionary work in the spring. At our earnest counsel they have renounced the career of traders, upon which some of them had already entered.

"Aside from the eight a number of less advanced boys are expecting to take up the work of evangelists, and in this hope we are constantly encouraging them. Everything here is full of hope and promise, and all are rejoicing over the forward step. But this very advance has compelled us to consider the financial responsibility which the enlargement of the work has forced upon us. And we find that by using up all the funds we have had given for industrial purposes, and by taking every cent from our salaries which we can to pay for gardening and other work, in order to give support to the young men in school, we can keep the work afloat for a comparatively short time. This work cannot be self-supporting at present; it will not grow without aid from the churches at home, any more than a baby will grow without milk. With support it will grow. We must have at least \$500 a year to keep the work at its present status, saying nothing of the growth of which there is such present promise. During the year we have worked hard and happily and with unlooked-for success. But what is before us?"

CHRISTMAS AT CHISAMBA.

Mrs. Currie, under date of January 21, reports exercises of unusual interest at their station at Christmas time:—

"The young people were astir at day-break, cooking meat, etc. At morning prayers we all assembled in the school-house, which had been prettily decorated

by the children. Muenekanye led the worship, and after this was over Mr. Currie told the young folks that 'in order to remind them of the wonderful gift of our heavenly Father to all the world, arrangements have been made to give each person a small present.' Miss Maggie Melville, assisted by the two older boys, distributed the gifts. There were shirts and coats for the lads, jackets or cloths for the girls, and dresses for the babies. The Misses Melville have worked indefatigably in preparing these garments.

"As we left the schoolhouse we met crowds of women and children just arriving with meal in baskets of all sizes, and so the girls, assisted by many of their mothers and grandmothers, set to work to cook the mush. By eleven o'clock the village was like a beehive, and when the bell rang for service the schoolhouse was packed full in a very short while. We gave up trying to count the number present. The attention was better than ever. It was a glad sight to see such a crowd of black faces, in almost breathless attitudes, listening to the old, old story of how God so loved the world. To some this story was quite new, but who can tell what the harvest will be? Many were the prayers offered that the gift of salvation might be accepted by those to whom the knowledge that there is such a gift has been so long in coming.

"The young people—but by no suggestion of ours—had a prayer-meeting about half-past five o'clock that morning to implore a blessing upon the services of the day.

"After the meeting came the feasting and then the games. These were enjoyed by the visitors from the villages, as well as by our own young folks, though the latter won most of the prizes.

"After the crowds had dispersed with many expressions of gratitude, the missionaries sat down to their own Christmas dinner, and in the evening some of the boys who play the native flutes very nicely serenaded the missionaries for over an hour. At seven o'clock the bell for evening worship rang and all at the station

crowded into the mission kitchen and hall for prayers."

A CHIEF IMPRESSED.

Among those present at the Christmas festivities were the chief Kanjundu and his retinue. He seems to be much impressed by the truth. At the close of her letter Mrs. Currie says:—

"As I write the chief Kanjundu has come in and remarks that he, too, would like to write letters. He is staying here under medical treatment, having had a bad attack of bronchitis, from which he is getting better. He has begun to learn to read and write, and is a most eager scholar. He would bring his slate at almost every hour of the day if I would give him another lesson. Cipilika was telling us last night that no matter how early they were assembling for morning prayers (and that is between five and six o'clock, when the bugle sounds) the chief was always first in the schoolhouse. He has put away all his wives but one. His little daughter Ngeve is making rapid progress. She is a very painstaking damsel in all she undertakes and is outstripping many of the little girls who have been in school for over two years."

East Central African Mission.

MRS. BATES, writing from Mt. Silinda, December 18, reports the preparations they were making for Christmas services. The health of the mission is fairly good, and while events are moving slowly, there is evidently a good foundation laid for the future. Writing of the Christian Endeavor Society, Mrs. Bates says:—

"Usually I have one of the boys lead it who has been in the night before for suggestions. The older boys often take part, and I am often impressed with the frequency of the petition for the strength that is not their own and for the indwelling of the Holy Spirit. They have a very strong sense of responsibility for the church members, one or two of whom are, we fear, wandering far from the path of rectitude. Last week two of the boys,

at their own suggestion, went away to look up one of their number who has not reported himself for some months, but came back with a disheartening report. They did not see the boy. His friends said he had gone away as carrier, but others admitted that he was at home but hiding from these messengers from the church. They are so ignorant and untutored in the management of affairs of the church that they give us some perplexity as to how to deal with them, but on the whole we are much gratified with the progress the majority of church members are making.

"On Wednesday evening Mrs. Thompson has the inquiry class, which is generally attended by the boys on the station, and this weekly instruction has a most powerful influence in the building up of Christian character. On Thursday P.M. is the general prayer-meeting of the church in the schoolhouse, and through the week the evangelists go as often as

possible to the kraals for service. Friday evening Mr. Bates meets the Christian boys, giving them a talk preparatory to their Sunday services, and on Sabbath evening the Sunday-school teachers' meeting is held. The day-school work goes on as usual, Monday being the holiday. The term closes to-morrow. The pupils have made excellent progress. The attendance from the kraals has been small and irregular, but it is little wonder, for many of the children have to toil up hill four miles from their homes. It is no figure of speech to say that they climb the Hill of Knowledge! I think we need not expect great results from this department of the school until a schoolhouse is built at some point centrally located where they can easily gather and where it can reasonably be expected that their attendance will be regular. We have all felt the worse for the heat of late and consequently the manual work of the station has dragged more than usual."

Notes from the Wide Field.

CHINA.

THE RETURN TO KU-CHENG. — The sad story of the massacre on August 1, 1895, in which eleven persons, including children, connected with the Church Missionary Society lost their lives at Hwa-sang, near Ku-cheng, has not been forgotten by our readers. A touching account of her return to the district where she so nearly lost her life is given by Miss Codrington, which we find quoted in the *Mission World*. She writes: "The sympathy and love shown everywhere from every class of people were very touching. One woman came and stroked my face softly and told how sorry they had been; even the rough coolies were full of concern. But what gave me most joy was that at a village which we came to about noon on Thursday, a woman from Hwa-sang came out and spoke to me, almost tremblingly at first, for I think she feared I would shrink from her, knowing where she came from. It enabled me to send a message to the Hwa-sang people of God's love and forbearance toward them. On Sunday at Ku-cheng it was such a pleasure to go over to the chapel and see the old faces, and find new ones too. We only stayed in Ku-cheng four days. . . . All along the way the Christians were ready to give us a hearty welcome. As we neared Sa-iong the stir and excitement increased, and at the last stop, a village three miles short of our destination, my chair was so crowded I thought it would break. If we had responded to all the invitations to drink tea, we might have lengthened out our journey for some days. Dear people! their love is very sweet. As to the welcome in Sa-iong itself, it is hard to write of it, it has all been so wonderful! Oh, to see the women's faces, and to feel the clasp of their hands, was more than sufficient reward for coming back to them! Some of these women we had yearned and prayed over in the past, and you can understand the joy of finding that since we had left they had come out for Jesus. Truly God

is 'a God that worketh for him that waiteth for him.' That evening all the Christian men and boys came up to return thanks to God, and it was with a very full heart that I looked round on those benches of bright faces, kept by the power of God through the days of trouble and persecution. Do you wonder we love them, and rejoice to be allowed the privilege once more of working amongst them?"

MANCHURIA.

SPIRITUAL HARVESTING. — Rev. Dr. Ross, of the United Presbyterian Church of Scotland, sends an account to the *Missionary Record* of an extraordinary series of excursions within a radius of thirty-five miles around Moukden. These villages have been previously visited more or less by some evangelists, chiefly native converts, and they welcome the missionary with remarkable interest. In one of these villages Dr. Ross reports that there were 180 applicants for baptism, of whom he baptized twenty-five. In another village there were fifteen baptisms; in several villages there were applicants numbering from fifty to 100. "No man is accepted," Dr. Ross says, "who does not give every reasonable satisfaction that he is in reality what he professes to be." The list of villages which were visited is too long for us to give in detail, but the summary shows that within two and a half months, September, October, and the first half of November, Dr. Ross had administered baptism to 722 adults, while the number of applicants for baptism was not less than 2,500. Dr. Ross concludes: "Before these facts, silence, a bared head, and a thankful heart are surely the most becoming attitude. 'What hath God wrought!'"

INDIA.

THE GOSSNER MISSION IN CHOTA NAGPORE. — The *Harvest Field* for December contains an extended article in reference to the Gossner Lutheran mission among the Kols of India. The jubilee of this mission was celebrated November 10, 1895, at which time a stone monument was set up on the spot where, fifty years before, the first missionaries had pitched their tent. This Gossner mission has now thirty-six male and twenty-four female missionaries working among the Hindus and Mohammedans. They have 183 places of worship at which the gospel is preached twice or thrice each Sabbath day. The number of native pastors is nineteen; but the mission has found that while these native brethren become good assistants, they lack energy and independence of thought, and hence the native pastorate has not been greatly enlarged. In connection with the medical work they have the largest leper asylum in India, in which there are now more than 400 inmates. The present number of communicants is 13,936, while the adherents number over 40,000. A rigorous church discipline is maintained, and to such an extent that those who fall into sin are not only suspended from church membership, but they "are not allowed to eat or sit down with other Christians, nor to salute them; nor are they permitted to sit inside the church while attending divine services." The mission has suffered for a long time from the encroachments of the S. P. G.'s and the Jesuits, the latter doing great harm by admitting into their church all who are dissatisfied and who wish to avoid church discipline. The number of baptisms last year was 3,081.

FAIR PLAY FROM MOSLEMS. — Rev. Mr. Potter, of the English Baptist Missionary Society, gives an interesting incident in connection with bazaar preaching at Agra, India. In the bazaars the people gather readily to listen to the Word of God, and as little as possible is said about Ram or Mohammed, but the message of the gospel is preached boldly. Mr. Potter tells the following story, showing how the sense of fair play pervades the men of all religions: —

"A little incident which occurred in connection with our greatest opponent, a

Mohammedan Hafiz, greatly pleased me. As often before, he took his stand quite near where we were preaching. He commenced shouting out passages from the Koran and other passages of his own, in opposition to what we were saying, greatly to the distraction of the people around us. Having often warned him, I felt it was time to interfere and insist upon his observing a well-known local law, that rival preachers should stand at such distance from each other as not to interfere, lest a disturbance of the peace should result. As he refused to obey, I felt it but just on this occasion to call upon the police to see the rule carried out, and hailed a passing policeman, who happened to be a Mohammedan. He at once interfered and told his fellow Mohammedan to move on. This made the Mohammedan preacher furious, and having hurled many curses at the head of the policeman, he said he would rather die as a martyr to the cause than move a yard. I then appealed to the Mohammedans, who stood around their preacher, for fair play. Having carefully ascertained that we first commenced preaching and that their preacher was in the wrong, they tried to move him by persuasion, and said it was a law among them to obey the voice of ten fellow Mohammedans, and they were more than ten who asked him to move on. Still he refused, saying he would die first. They then took the law into their own hands, and a dozen strong Mohammedans hustled their own preacher away. This exhibition of fair play and good feeling I greatly appreciated. And I may add, our Mohammedan rival has since shown me much greater respect."

WONDERFUL STEADFASTNESS. — Remarkable stories of patient endurance of persecution for Christ's sake are often received from India, but the following account of the steadfastness of some poor and unlettered people in a village not far from Secunderabad is quite remarkable. The account we take from the *Harvest Field*, as given by Rev. W. B. Boggs. It seems that in that village there were three Christians, a man and his wife and her sister, who had been Christians a comparatively short time. About thirty people in the village had died of cholera, and the people accused the Christians of introducing cholera by means of *mantrams*, that is, by incantations or witchcraft. The report says: "Having raised this cry against them, they dragged them into the middle of the village, and bound one of the women to a wooden cross, which I afterwards saw, and beat her and her husband severely. It was a stout stake about five feet high fastened in the ground. About a foot from the top a hole had been made through it, and a transverse piece of wood was driven through this. To this Moot-hamma, one of the Christian women, was bound with her back to the stake and her arms over the crosspiece, and then they said to her, 'Now repeat the *mantrams* by which you brought the cholera among us.' She replied, 'I know no *mantrams*, but I know that the Lord Jesus Christ is the Saviour of the world.' The moment she uttered this sentence they caught at it and exclaimed, 'There it is; that is the *mantram* that she uses; beat her, beat her;' and the blows were laid on without mercy. All day she was fastened to that cross, and her sufferings were great. In the evening they released her, but seized her and her husband again the next day and fastened their hands in the stocks. I myself, a few days after, saw the piece of wood lying there. It was about five feet long and six inches in diameter, with two holes near each end. At one end they fastened the husband's hands by thrusting them through these holes and driving wedges around the wrists, and at the other end they fastened the wife's hands in like manner. There they left them sitting on the ground for a day in the scorching sun. Then they took the sister-in-law, and, placing her hand on an old cannon ball on the ground, set one leg of a cot on the back of her hand, and four men sat on the cot for a long time until her hand was nearly crushed. In other ways they treated them most shamefully; and this persecution lasted about ten days. It was some time before even the preachers, living in Aler, two miles distant, knew anything about it, as people were not allowed to go from village to village while the cholera was

raging. But one night Moothamma escaped the vigilance of her enemies, and came through the fields at midnight and told the preachers her sorrowful story, and so the matter came to our knowledge. These poor despised, unlettered people remained firm. They were promised favor if they would renounce Christ and turn back to Hinduism, and they were threatened with worse things if they persisted, but they did not waver."

The story concludes with an account of a visit of the missionary to a village where the people denied the charges of cruelty brought against them, and the Christians could not find any one bold enough to tell the truth on their behalf. The police officials, however, warned the people against such persecutions, and they have ceased; and the result has been that already the persecution has resulted in the addition of sixty-four converts to Christ.

AFRICA.

SWISS MISSION. — A recent copy of the *Bulletin de la Mission Romande*, the organ of the Free Protestant churches of the Swiss cantons of Vaud, Neuchâtel, and Geneva, gives a view at once cheering and depressing of their work in Southeast Africa. At each of their six stations there is a joyful ingathering of converts and a growth in all departments of the spiritual work. On the other hand, one of the missionaries writes that the past year lives in their memories as "a year of the plagues of Egypt, drought, locusts, famine, the cattle plague, mortality, war, intense heat; nothing was lacking." "But," he adds, "this impression will fade away before the still stronger one of the spiritual results which affliction has wrought and of the miraculous deliverances of which they have been the objects."

As to the growing needs of the mission, it has sent to the Swiss churches an estimate of 200,000 francs for the year 1898. Knowing this to be asking more than could be granted, "with aching hearts they have cut down the estimates to 138,000 francs." They give in detail the cruel effect of this reduction upon the enlarging work and leave their case with their home supporters, and their last word is one of trust and hope in God and of joy in his smile upon their labors. A map accompanying the *Bulletin* shows the location of their stations: Valdesia, Elim, Shilouvane, and Pretoria, in the Transvaal, and of Lorenzo-Marques, on the coast, and Antioka.

EAST AFRICA. — The region between Uganda and the coast, over which the railway is now in process of construction, ought to be occupied by Christian missionaries. It was a bold undertaking to strike for the interior, passing by the many tribes on the way to Lake Victoria, and such a course was only justified by the singular preparation for the establishment of a mission in Uganda through the efforts of Mr. H. M. Stanley. Now the duty of occupying this intervening region is become apparent. Bishop Tucker, of Uganda, makes a special plea for the occupation of Kikuyu, which is a high tableland 6,000 feet above sea level, and very populous. The bishop reports that in passing through Kikuyu the missionaries were often asked by the people, "Have you no good news for us? Is your message only for the Waganda?"

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the Mission in Spain: that nothing may interfere with its work, that present perplexities and trials may eventuate in the progress of the gospel, and that peace between this kingdom and our own country may be speedily established upon a basis of justice and love.

For a mighty movement of the Spirit of God upon the churches of our own land: that they may hear and heed the calls of Providence summoning to a Forward Movement for the better support of our missions in unevangelized lands. (See pages 176-182.)

DEPARTURES.

- March 23. From San Francisco, Miss Annie H. Bradshaw, returning to the Japan Mission.
 March 28. From Vancouver, Rev. James H. Roberts, returning to the North China Mission, Mrs. Roberts and family remaining in this country.

ARRIVALS IN THE UNITED STATES.

- March 22. At New York, Miss Agnes E. Swenson, of the Central Turkey Mission.
 March 30. At New York, Rev. Royal M. Cole, of Bitlis, Eastern Turkey.

Donations Received in March.

MAINE.

Andover, Josiah Bailey.	5 00
Belfast, 1st Cong. ch.	50 00
Bethel, Cong. ch.	26 31
Bingham, Cong. ch.	5 00
Boothbay Harbor, John McKeown,	5 00
Bucksport, Elm-st. Cong. ch.	50 00
Camden, Y. P. S. C. E., toward sup- port Rev. J. K. Greene,	10 00
Cumberland Centre, Cong. ch.	25 00
Ellsworth, Cong. ch., to const. Rev. DAVID L. YALE, H. M.	65 50
Freeport, Cong. ch.	2 00
Gorham, Cong. ch.	95 00
Hampden, 1st Cong. ch.	8 36
Island Falls, Y. P. S. C. E., toward support Rev. J. K. Greene,	15 00
Kennebunk, Union Cong. ch.	38 41
North Berwick, Mrs. Nathaniel Hobbs,	25 00
Orland, Friend,	12 00
Portland, Friend,	5 00
Waterville, 1st Cong. ch.	13 64
West Brooksville, Cong. ch.	2 50
Woolwich, Cong. ch.	7 00—465 72

NEW HAMPSHIRE.

Alstead Centre, Mrs. Persis Breed,	1 00
Amherst, Cong. ch., 15; "L. F. B.," 150,	165 00
Bartlett, Cong. ch.	5 19
Bethlehem, Cong. ch.	8 67
Charlestown, Cong. ch.	8 52
East Alstead, 2d Cong. ch.	3 30
Hancock, Cong. ch.	9 00
Hinsdale, Cong. ch.	5 19
Manchester, Isaac Huse, Jr.	2 00
Marlboro, Cong. ch.	6 43
Meredith, Cong. ch.	2 00
New Ipswich, J. E. F. Marsh,	5 00
North Hampton, Cong. ch.	38 00
Northwood Centre, Cong. ch.	14 00
Rindge, Cong. ch.	20 00—293 30

Legacies.—Tamworth, Deacon Faxon
 Gannett, by John D. Hidden,
 Ex'r,

322 48

615 78

VERMONT.

Brattleboro, Centre Cong. ch.	16 42
Clarendon, Cong. ch.	11 47
East Corinth, Cong. ch.	8 60
Fairlee, Mrs. A. H. Fuller,	3 74
Granby and Victory, Cong. ch. (of which 20.30 from Geo. A. Apple- ton),	23 00
Manchester, Miss E. J. Kellogg,	5 00
Newfane, 1st Cong. ch.	5 00
Newport, 1st Cong. ch.	21 58
Northfield, Cong. ch.	15 61
North Pomfret, Cong. ch.	5 00
Quechee, Cong. ch.	17 00
Roxbury, Cong. ch.	4 00

Springfield, 1st Cong. ch.	114 25
Stockbridge, Rev. T. S. Hubbard,	10 00
Thetford, Mary I. Ward,	2 00
Wallingford, Cong. ch.	13 70
West Brattleboro, Cong. ch.	16 63
Westminster, Cong. ch.	7 49
Westminster West, Cong. ch.	20 00
Wilder, Cong. ch., Extra-cent-a-day Band,	7 88
—, —, —,	2 50—330 87

MASSACHUSETTS.

Amesbury, Main-st Cong. ch., toward support Rev. H. G. Bissell,	100 00
Amherst, South Cong. ch., 18.21; Amherst College Alumnus, toward support Rev. E. Fairbank, and to const. FERDINAND Q. BLANCHARD, CHARLES G. BURD, and FRANK C. WELLMAN, H. M., 300,	318 21
Andover, Chapel ch., to const. PEM- BERTON HALE CRESSY, EMILY CARTER, Mrs. ARTHUR F. DRINK- WATER, Mrs. EGBERT C. SMYTH, H. M., 143; do., Theol. Students, 17; Mrs. John Richards, 40,	200 00
Auburndale, "Collected," 5; Friend, 3; Friend, 2,	10 00
Bedford, Friend,	15 00
Boston, Shawmut ch., 400; Walnut- ave. ch., 341.43; Eliot ch. (Rox- bury), 265.74; do., Member, 100; Central ch., Jamaica Plain, 273.20; Old South ch., 175; Mt. Vernon ch., 11; do., Miss Sarah Pratt, 25.50; do., H. S. Kimball, 2; Pilgrim ch., 6.76; Second ch., Dorchester, Friend, 5; H. Fisher, 200; Thank- offering for work in Turkey, 2,	1,807 63
Brookline, Harvard Cong. ch.	520 35
Cambridge, Y. M. C. A. of Harvard University, toward support Rev. E. G. Tewksbury,	30 00
Chelsea, Third Cong. ch., 9.53; Friends, 2,	11 53
Chesterfield, Cong. ch.	6 10
Colerain, Cong. ch.	9 75
Concord, Trin. Cong. ch.	16 91
East Northfield, Miss Agnes M. Bige- low,	100 00
Essex, Cong. ch.	11 62
Fall River, Broadway Cong. ch.	7 43
Fitchburg, Rollstone Cong. ch.	14 70
Greenfield, Ellen M. Russell,	25 00
Hamilton, Mrs. Enoch F. Knowlton,	3 00
Harvard, Cong. ch.	23 00
Haydenville, Cong. ch.	6 18
Holbrook, Winthrop Cong. ch.	33 01
Holyoke, 1st Cong. ch.	38 38
Ipswich, Linebrook Cong. ch.	19 32
Lexington, "C. H."	20 00
Lynn, 1st Cong. ch., add'l, 2; Y. P. S. C. E., and other Friends in Cen- tral ch., toward support Mrs. C. R. Ashdown, 75,	77 00

INDIANA.

Fort Wayne, Plymouth Cong. ch.	37 50
Michigan City, Scan. Cong. ch., for Japan,	5 00—42 50

MISSOURI.

Kansas City, Plymouth Cong. ch.	7 40
Old Orchard, Cong. ch.	10 00
St. Joseph, Tabernacle Cong. ch.	38 00
St. Louis, Union Cong. ch.	2 30—57 70

OHIO.

Akron, 1st Cong. ch.	89 39
Brunswick, Cong. ch.	2 25
Cincinnati, Welsh Cong. ch., 21.75;	
Vine-st. Cong. ch., 7.85,	29 60
Cleveland, Euclid-ave. Cong. ch., 20;	
Park Cong. ch., 12.54; Irving-st. Cong. ch., 2; W. A. Hillis, 10;	
Friend, 1,	45 54
Cuyahoga Falls, Cong. ch.	15 00
Freedom, Cong. ch.	5 50
Jewell, T. B. Goddard,	100 00
Kent, Cong. ch.	14 84
Lyme, Cong. ch.	15 71
Medina, Cong. ch.	251 55
Newton Falls, Cong. ch.	1 00
North Madison, Rev. A. D. Barber,	20 00
Oberlin, Dr Dudley Allen, to const. G. W. ANDREWS, H. M.	100 00
Oxford, "K."	10 00
Paddy's Run, Cong. ch.	24 00
Pierpont, Cong. ch.	2 00
Rootstown, Cong. ch.	25 30
Saybrook, Cong. ch.	10 00
Steuben, Cong. ch.	3 75
Thomastown, Cong. ch.	2 00
Toledo, Central Cong. ch.	14 84
Troy, 1st Cong. ch.	1 70
Wakeman, 2d Cong. ch.	3 61
Windham, 1st Cong. ch.	17 35
York, Cong. ch.	10 66—815 59

ILLINOIS.

Aurora, New England Cong. ch.	160 00
Bunker Hill, Cong. ch., Ladies' Mis. Soc.	10 00
Chicago, 1st Cong. ch., 32.77; Central Park Cong. ch., 27.75; Bethel Cong. ch., 20; Grace Cong. ch., 15; Bethlehem, Cong. ch., 11.62; Wave-land-ave. Cong. ch., 6.78; Millard-ave. Cong. ch., add'l, 50c.; Students, Chicago Theol. Seminary, toward support Rev. C. N. Ransom, 70,	184 42
Delavan, R. Hoghton,	20 00
La Salle, Cong. ch., for work in China,	8 73
Marseilles, Dr. R. S. Baughman,	51 00
Mendon, Cong. ch.	14 85
Morton, Cong. ch.	5 86
Naperville, Cong. ch.	37 00
Peoria, M. H. Bradley,	5 00
Princeton, 1st Cong. ch., 46.45; "Un-known," 5,	51 45
Sycamore, 1st Cong. ch.	71 64
Wilmette, Cong. ch.	55 00—674 95

MICHIGAN.

Belding, 1st Cong. ch.	13 60
Kalamazoo, 1st Cong. ch.	129 21
Hillsdale, Mary Smith,	10 00
Lansing, Pilgrim Cong. ch.	3 80
Pontiac, 1st Cong. ch.	25 00
St. Clair, Cong. ch.	8 75
South Frankfort, Friend,	2 00
Wayland, Cong. ch.	2 00—194 36

Legacies. — Homer, Clorinda C. Evarts, by Geo. H. French, Ex'r,

84 68
279 04

WISCONSIN.

Big Spring, Cong. ch.	5 00
Chilton, Cong. ch.	77

Eau Claire, 2d Cong. ch.	10 00
Hayward, Mr. and Mrs. F. C. Du Bois,	10 00
Lancaster, Junior C. E. S., for work in India,	2 30
Two Rivers, Cong. ch.	2 65
—, Collected by Rev. W. C. Dewey, D.D.	37 89—68 61

Legacies. — Appleton, Mrs. Angeline James Smith, by H. G. Freeman, Ex'r,

1,250 00
1,318 61

IOWA.

Avoca, Germ. Cong. ch.	3 00
Castana, Cong. ch.	7 50
Davenport, Edwards Cong.	63 96
Franklin, Cong. ch.	1 00
Gomer, Welsh Cong. ch., Woman's Mis. Soc.	6 00
Jackson, Cong. ch.	8 15
Manchester, 1st Cong. ch.	74 37
Muscatine, Rev. A. B. Robbins, D.D., deceased,	100 00
Sibley, 1st Cong. ch.	39 16—303 14
<i>Legacies.</i> — Iowa Falls, Alfred Woods, by Ezra Nuckolls, Ex'r, add'l,	163 80
	466 94

MINNESOTA.

Duluth, Pilgrim Cong. ch.	110 75
Fertile, Cong. ch.	6 40
Hawley, Union Cong. ch.	5 00
Minneapolis, Plymouth Cong. ch., 65.30; "Rodelmer," 2,	67 30
Moorhead, 1st Cong. ch.	13 01
Princeton, Cong. ch.	4 75
Rochester, Cong. ch.	40 53
St. Paul, University-ave. Cong. ch.	8 00
Silver Lake, Boh. Free Ref. ch.	11 50
Stewartville, Cong. ch.	1 50—268 74

Legacies. — Winona, Geo. F. Hubbard, by Mrs. Ada E. Hubbard,

363 85
632 59

KANSAS.

Clear Creek, Cong. ch.	3 00
Neosho Falls, Rev. S. B. Dyckman,	1 00
Newton, W. I. Plumb,	5 00
Valley Falls, Cong. ch.	9 12—18 12

NEBRASKA.

Avoca, 1st Cong. ch	3 72
Chadron, Friend,	3 00
Culbertson, Mrs. Elizabeth F. Giles, 25; Walter N. Giles, 25,	50 00
Curtis, Cong. ch.	18 61
Germanatown, Ger. Cong. ch.	2 75
Norfolk, 2d Cong. ch.	4 10
Omaha, St. Mary's-ave. Cong. ch., 78.72; 1st Cong. ch., 20.89,	99 61
Pleasant Grove, Cong. Sab. sch., for work in Africa,	2 00
Union, Cong. ch. La. Aid Soc.	71 10—254 89

CALIFORNIA.

Los Angeles, Friends,	30 00
Nordhoff, Mrs. J. R. Gelett,	10 40
Poway, Cong. ch.	10 00
Rocklin, Cong. ch.	5 25
Santa Barbara, Cong. ch.	45 00—100 65

OREGON.

Ashland, Cong. ch.	2 80
Damascus, Friend,	15 00
Sylvan, Cong. ch.	1 32—19 12

COLORADO.

Denver, Olivet Cong. ch.,	1 00
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WASHINGTON.

Cheney, Cong. ch.	10 00
Deer Park, Y. P. S. C. E., toward support Rev. H. D. Goodenough, Walla Walla, 1st Cong. ch.	5 00 25 00—40 00

NORTH DAKOTA.

Cathay, Cong. ch.	1 00
Fargo, Plymouth Cong. ch.	2 20
Jamestown, Cong. ch.	6 25—9 45

SOUTH DAKOTA.

Rapid City, Cong. ch.	14 00
Scotland, Ger. Cong. ch., Two missionary families,	7 00—21 00

MONTANA.

Columbus, Rev. J. S. Ropes,	2 00
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ARIZONA.

Tempe, Cong. ch.	32 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

CHINA. — Tung-cho, Friend,	10 00
ITALY. — Florence, Friend,	50 00—60 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For several missions in part,	11,611 07
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From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer. 4,200 00

For evangelistic work, Kōbe,	550 00
For assistant for Miss Shattuck,	150 00—4,900 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

For Micronesian Navy (Peachland),	3 50
" " " (Porterville),	1 00—4 50

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, 1st Cong. Sab. sch., 12.35; Harrison, Y. P. S. C. E., 1; North Bridgton, Y. P. S. C. E., 1; Portland, A Williston Endeavor, 1; Waterville, Cong. Sab. sch., 5,	20 35
NEW HAMPSHIRE. — East Concord, Y. P. S. C. E.	13 00
VERMONT. — Newbury, Cong. Sab. sch.	10 00
MASSACHUSETTS. — Boston, Allston Y. P. S. C. E., 20; Braintree, Y. P. S. C. E., 8; Fitchburg, Y. P. S. C. E. of Rollstone ch., 23; Mansfield, Y. P. S. C. E., 3.72; Maplewood, Y. P. S. C. E., 15.42; Mattapoisett, Y. P. S. C. E., 5; Newton Centre, Y. P. S. C. E., 4.71; Northampton, Y. P. S. C. E., for Armenians, 15; North Leominster, Y. P. S. C. E., 11; Revere, Y. P. S. C. E. of 1st Cong. ch., 4; Richmond, Y. P. S. C. E., 7.67; Sharon, Y. P. S. C. E., 5; Sheffield, Y. P. S. C. E., 5,	127 52
RHODE ISLAND. — Central Falls, Y. P. S. C. E., 11; Providence, Y. P. S. C. E. of Central Cong. ch., 10; do., Y. P. S. C. E. of Plymouth Cong. ch., 5,	26 00
CONNECTICUT. — Bolton, Y. P. S. C. E. for Bohemians, 3; Bridgeport, Y. P. S. C. E. of South Cong. ch., 19.74; Hartford, Y. P. S. C. E. of Wethersfield-ave. Cong. ch., 6.16; Lakeville, Y. P. S. C. E., for work in India, 3.80; New Haven, United ch., Young Ladies' Mis. Soc., 25; Newington, Young Men's Mis. Circle, 10; New Milford,	

Y. P. S. C. E., 10; Salisbury, Cong. class, for China, 5.84; Windsor, Y. P. S. C. E. of 1st Cong. ch., 7,	90 54
NEW YORK. — Berkshire, Cong. Sab. sch., for student, Marsovan, 30; Brooklyn, South Cong. Sab. sch., 50, and Mission School of do., 25; Prohibition Park, Immanuel Cong. Sab. sch., 10; Richmond Hill, Y. P. S. C. E. of Union Cong. ch., 3,	118 00
NEW JERSEY. — Montclair, 1st Cong. Sab. sch.	16 51
PENNSYLVANIA. — Philadelphia, Germantown, 1st Cong. Sab. sch., Class No. 27,	10 10
TENNESSEE. — Deer Lodge, Union Y. P. S. C. E.	2 00
MISSOURI. — Noble, Y. P. S. C. E.	1 00
INDIANA. — Fort Wayne, Sab. sch. of Plymouth Cong. ch., 6.25, and Y. P. S. C. E. of do., 5,	11 25
OHIO. — Amherst, Cong. Sab. sch., Birthday Box, for India, 6.50; Cleveland, Y. P. S. C. E. of Olivet Cong. ch., 2; Conneaut, Cong. Sab. sch., 10; Rootstown, Y. P. S. C. E., 5,	23 50
ILLINOIS. — Canton, Cong. Sab. sch., 6.06; Chicago, Y. P. S. C. E. of Berea Cong. ch., 5; Oak Park, 2d Cong. Sab. sch., 20.57; Stark, Y. P. S. C. E., 15,	46 63
WISCONSIN. — Genoa Junction, Y. P. S. C. E.	12 50
NEBRASKA. — Ainsworth, Cong. Sab. sch.	7 93
MICHIGAN. — Clio, Jun. C. E. S.	4 00
MINNESOTA. — Pelican Rapids, Cong. Sab. sch.	10 00
IOWA. — Britt, Y. P. S. C. E., 6.12; Hampton, Cong. Sab. sch., 2.25; Rock Rapids, Y. P. S. C. E., 5,	13 37
CALIFORNIA. — Flinn Valley, Cong. Sab. sch., 3.73; Guerneville, Cong. Sab. sch., 3.82,	7 55
	571 75

MICRONESIAN NAVY.

MAINE. — Calais, 1st Cong. Sab. sch., 10; South Berwick, Cong. Sab. sch., 9,	19 00
NEW HAMPSHIRE. — Durham, Cong. Sab. sch., 12.62; Plymouth, Cong. Sab. sch., 10,	22 62
VERMONT. — Burlington, 2d Cong. Sab. sch., 10; Hardwick, The Christian Endeavor Cong. ch., 10,	20 00
MASSACHUSETTS. — Andover, Cong. Sab. sch., Three scholars, 50c.; Berkley, 1st Cong. Sab. sch., 3; Danvers, Center Cong. Sab. sch., 12.60; do., Maple-st. Cong. Sab. sch., 1.35; Harwich, Cong. Sab. sch., 10; Hawley, Cong. Sab. sch., 2; Milford, Cong. Sab. sch., 20; Moore's Corner, Cong. Sab. sch., 2.75; Newton Highlands, Cong. Sab. sch., Young Woman's Bible Class, 1; Norwood, Cong. Sab. sch., 10; Weymouth Heights, 1st Cong. Sab. sch., 7; Worcester, Plymouth Cong. Sab. sch., 35,	105 20
CONNECTICUT. — East Hampton, 1st Cong. Sab. sch., 10; New Fairfield, Cong. Sab. sch., 7.10; New Haven, Plymouth Sab. sch., 15; Prospect, Cong. Sab. sch., 10; Southington, Cong. Sab. sch., 19.94; West Cheshire, Cong. Sab. sch., 12.50; West Haven, 1st Cong. Sab. sch., 16.52,	91 06
NEW YORK. — Fairport, 1st Cong. Sab. sch., 10; Flushing, 1st Cong. Sab. sch., 21.08; Kiantone, Cong. Sab. sch., 83c.	31 91
PENNSYLVANIA. — Ridgway, Swedish Cong. Sab. sch.	10 83
MARYLAND. — Frostburg, Cong. Sab. sch.	2 00
OHIO. — Brecksville, Cong. Sab. sch., 10; Edinburg, Cong. Sab. sch., 3,	13 00
ILLINOIS. — Canton, Cong. Sab. sch., 2.49; Granville, Cong. Sab. sch., 10,	12 49
MINNESOTA. — Anoka, Cong. Sab. sch., 1; Lake Belt, Cong. Sab. sch., 3.20; Morris, Cong. Sab. sch., 2.70,	6 90
WISCONSIN. — Jonesville (Adams Co.), 2; Sparta, Cong. Sab. sch., 11,	13 00
IOWA. — Davenport, Edwards Cong. Sab. sch., 10; Minden, Cong. Sab. sch., 2.67; Templeton, Cong. Sab. sch., 2.05,	14 72
NEBRASKA. — Fort Calhoun, Cong. Sab. sch.	10 00

NORTH DAKOTA. — Mayville, Cong. Sab. sch.
 CALIFORNIA. — Campbell, Cong. Sab. sch.
 WASHINGTON. — Edmonds, Cong. Sab. sch. and Y. P. S. C. E., 4.70; —, Friends, 2,
 BULGARIA. — Philippopolis, Cong. Sab. sch., Prim. Class,

10 00
 3 00
 6 70
 2 20
 394 63

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI. — Bonne Terre, Y. P. S. C. E., for Bates Fund,

5 00

ILLINOIS. — Batavia, Y. P. S. C. E., for Larkin Fund, 10; Canton, do., for do., 10; Chicago, Y. P. S. C. E. of Park Manor Cong. ch., for do., 5; Chillicothe, do., for do., 2; Crystal Lake, do., for do., 2.50; Geneva, do., for do., 5; Granville, do., for do., 10; Gridley, do., for do., 8; Hampton, do., for do., 1; Huntley, do., for do., 4.65; Hinsdale, do., for do., 5; Koscoe, do., for do., 5; Sandoval, do., for do., 1; Wilmette, do., for do., 10,

79 15

MICHIGAN. — Alba, Y. P. S. C. E., for Lee Fund,

5 00

KANSAS. — Great Bend, Y. P. S. C. E., for Bates Fund, 8.60; Independence, do., for do., 1.50; Olathe, do., for do., 5,

15 10

MINNESOTA. — Alexandria, Y. P. S. C. E., for White Fund, 10; Austin, do., for do., 29.31; Glencoe, do., for do., 2; Glyndon, do., for do., 3.50; do., Jun. C. E. S., for do., 1; St. Charles, Y. P. S. C. E., for do., 2,

47 81

WISCONSIN. — Arena, Herbert C. E. Local Union for Olds Fund, 5; Hartford, Union C. E. S., for do., 7.50; Plymouth, Y. P. S. C. E., for do., 3.04; Viroqua, Y. P. S. C. E., for do., 5; West Rosendale, do., for do., 5,

25 54

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35 05

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60 29

NORTH DAKOTA. — Williston, Y. P. S. C. E., for Albrecht Fund,

5 00

SOUTH DAKOTA. — Columbia, Y. P. S. C. E., for Albrecht Fund,

2 50

WYOMING. — Rock Springs, Y. P. S. C. E., for Albrecht Fund,

5 00

285 44

CONTRIBUTIONS FOR THE DEBT

MAINE. — Calais, Geo. H. Eaton, 200; Yarmouth, Mrs. M. C. Merrill, 2,

202 00

NEW HAMPSHIRE. — Chester, Jas. G. Robertson, 5; Keene, Mrs. J. W. Merrill, 1; Nashua, 1st Cong. ch., 50,

56 00

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205 02

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727 00

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17 00

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Mrs. J. Ernest Miller, 20; Rev. E. H.	
Byington, D.D., 10; Mrs. E. H. Byington,	
10; Buffalo, J. J. McWilliams, 200; Fair-	
port, Rev. Charles E. Reeves, 10; Middle-	
town, Rev. J. W. Norris, 10; Mt. Vernon,	
Mrs. H. P. Willcox, 1; New York, Rev. F.	
B. Richards, 25; Rev. W. S. Woolworth,	
5; Rev. Sidney G. Law, 5,	346 00
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Beach, 25; Upper Montclair, Christian	
Union Cong. ch., Rev. H. S. Bliss, 20,	45 00
FLORIDA. — Rockledge, A. Wheeler,	5 00
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IOWA. — Traer, Friend of the cause,	5 00
CHINA. — Lin Ching, Church,	5 10
WEST CENTRAL AFRICA. — Bailundu, Rev.	
W. M. Stover,	10 00
	<hr/> 2,237 94

FROM JAFFNA MEDICAL MISSION ENDOWMENT.

For part salary Dr. and Mrs. T. B. Scott, to	
December 31, 1897 (of which from <i>General</i>	
<i>Fund</i> , 404.35),	544 35

FROM WOMAN'S MEDICAL MISSION, JAFFNA.

For salaries and other expenses Drs. Irwin	
and Curt,	557 12

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Tilton, Cong. ch., Boys'	
Soc., for student aid, Kyōtō,	25 00
VERMONT. — Tyson, Woman's For. Mis. Soc.,	
for work, care Rev. J. H. Roberts, 10;	
—, —, for Okayama Orphanage,	12 50
MASSACHUSETTS. — Amherst, Y. P. S. C. E.	
of 2d Cong. ch., for school work in Foochow,	
5; Auburndale, Friend for work, care Rev.	
W. H. Sanders, 50; do., Rev. F. E. Clark,	
D.D., toward furnishing ward in hospital,	
Madura, 15; Beverly, Puritan C. E. S. of	
Dane-st., Cong. ch., for new building, care	
Rev. L. P. Peet, 5; Boston, Union ch.,	
J. A. Lane, for church, Philippopolis, 200;	
J. W. Field's class in 2d ch., Dorchester,	
for work, care Rev. E. S. Hume, 60; Pro-	
ceeds of sale by Miss Rowena Bird, for	
building fund, Tai-ku, 14; Holyoke, I'll	
Try Mission Band of 2d Cong. ch., for	
work, care Rev. D. Goddard, 10; do., Fred	
S. Webber, for do., 20; Marshfield,	
Y. P. S. C. E., for work, care Rev. E. P.	
Holton, 2; Mill River, Rev. J. B. Lewis,	
for pupil, care Rev. Jas. Smith, 15; Newton	
Centre, Extra-cent-a-day Band of 1st Cong.	
ch., for student, care Dr. F. C. Wellman,	
25; Newton Highlands, Y. P. S. C. E., for	
Bible-reader, care Rev. R. Winsor, 24;	
Somerville, Franklin-st., Cong. Sab. sch.,	
for pupil, No. China, 8.36; Worcester,	
Y. P. S. C. E. of Plymouth ch., 13; Jun.	
C. E. S. of do., 5; and two ladies Pilgrim	
ch., 2, all for school, care Mrs. H. P.	
Perkins; —, Several Birthday Gifts	
for Ordoe Bell-tower, 25; —, Friend	
for native teacher, 75,	573 36
CONNECTICUT. — Middle Haddam, Y. P. S.	
C. E., for pupil, Ahemednagar, 10.80; New	
Haven, Through H. W. Pope, for work,	
care Rev. D. Goddard, 40; New London,	
2d Cong. ch., Friend, for church, Philippop-	
olis, 100; Wapping, Y. P. S. C. E., for	
work, care Rev. J. S. Porter, 6.64; Warren,	
Cong. Sab. sch., for pupils, care Rev.	
James Smith, 25,	182 44
NEW YORK. — Buffalo, Ernest Stebbins, for	
Ordoe ch., 5; New York, Friends, through	
the Misses Leitch, for Lend-a-hand Fund,	
Ceylon, 50; Sayville, Y. P. S. C. E., for	
native preacher, Shansi, 12.50; Tuxedo	
Park, Miss Sarah H. Harlow, for student,	
care Miss E. McCallum, 25,	92 50

NEW JERSEY. — Boonton, Presb. Y. P. S.	
C. E., for work, care Rev. W. S. Dodd, 52;	
do., Jun. C. E. S., for pupil, care Rev. W.	
S. Dodd, 26; Montclair, 1st Cong. Sab. sch.,	116 18
for work, care Rev. J. D. Eaton, 38.18,	
PENNSYLVANIA. — Goshenhoppen, Schwenk-	
felder Sab. sch., for work, care Rev. C. A.	
Nelson,	40 00
MISSOURI. — La Belle, H. B. Yacoubi, for	
school, Albistan,	30 00
OHIO. — Cleveland, Mrs. E. C. Parsons, for	
school, care Miss L. Farnham, 37; Oberlin,	
W. M. Mead, for El Paso Training school,	
10,	47 00
ILLINOIS. — Chicago, 1st Cong. Sab. sch., for	
work of Rev. C. F. Gates, 15; do., Puritan	
Cong. ch., for native worker, Marathi, 4;	
do., Y. P. S. C. E. of Puritan Cong. ch.,	
for do., 10; do., Rev. Henry Willard, for	
native agency, Marathi, 5; Evanston,	
Friend, for work, care Rev. S. C. Bartlett,	
1; Forreston, Through Mrs. Josie McLain,	
for pupil, care Mrs. D. M. B. Thom, 25;	
Oak Park, Rev. S. J. Humphrey, for native	
agency, Marathi, 5; Princeton, Mrs. James	
Crownover and friends, for work, Ceylon,	
15,	80 00
MINNESOTA. — Minneapolis, Pilgrim Cong.	
Sab. sch., for work, care Rev. H. K. Win-	
gate,	12 50
WISCONSIN. — North Greenfield, Proceeds of	
sale by Miss Rowena Bird, for building	
fund, Tai-ku,	80 00
NEBRASKA. — Bladen, Isaac Miller, for In-	
dustrial School, care Rev. James Smith,	100 00
CALIFORNIA. — Adin, E. E. Chakurian, for	
school at Yerebacan, 27.50; Claremont,	
Cong. Sab. sch., for pupil, care Mrs. M. E.	
Bissell, 18; Los Angeles, Y. P. S. C. E. of	
Vernondale Cong. ch., and Rev. W. P.	
Hardy, for native preacher, Madura, 25,	70 50
CANADA. — Montreal, D. W. Ross, for native	
agency, West, Turkey, 50; do., Chinese	
class of Emmanuel Cong. ch., for native	
teacher, care Rev. C. R. Hager, 40,	90 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

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Treasurer.

For use of Miss C. Shattuck,	32 67
For pupils, care Rev. E. S. Hume,	50 00
For pupil, care Mrs. E. G. Tewks-	
bury,	15 00
For use of Miss C. H. Barbour,	50 00
For housekeeping grant to Miss	
Daughaday,	75 00
For church at Philippopolis,	40 00
For Girls' School, Nicomedia,	52 80
For kindergarten materials, for Miss	
E. M. Barnum,	60 00—375 47

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Treasurer.

For Magoun Scholarship,	26 00
For native teacher, care Rev. C. C.	
Tracy,	7 27—33 27

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

Income of Endowment,	52 50
	<hr/> 2,013 22
Donations received in March,	34,730 53
Legacies " " "	20,446 61
	<hr/> 55,177 14

Total from September 1, 1897, to March
31, 1898: Donations, \$257,194.68;
Legacies, \$106,054.61= \$363,249.29.

FOR YOUNG PEOPLE.

ORPHANS IN TURKEY.

LETTERS are coming to us from so many parts of Asia Minor concerning the work now being done in orphanages, and so many interesting facts are told that we propose to bring together here some extracts from these communications which we are sure will be of interest to young people. There are now not less than twenty points in Asia Minor, most of them in the interior, where orphan children rescued from starvation and death have been brought together in homes of some sort. About 4,000 such children are now being cared for. But this is only a small part of the children in that region who are without the care of parents. One of our letters tells of an effort the missionaries are making to turn over some children who have mothers living, in order to make room for the poor waifs who have neither father nor mother.

All this work is done in a very economical way, plain buildings having been hired or bought. The cost of caring for each child for a year has been a little less than \$25, this sum including food and house expenses, as well as teaching. Dr. Gates, of Harpoot, says that if he could send us pictures of these wretched, wan little waifs he would not need to write anything. We give opposite a photo-engraving of one orphan, Aram, just as he came to the Home at Harpoot. Mrs. Barnum, who has the general care of the Homes at Harpoot, says that this boy was not as destitute and wretched as many of the children were when they first came. But it does not take a great while to change their whole appearance. They are washed, and clean but coarse clothing is given them, and they are fed on simple food which seems to them like the greatest of luxuries. The contrast between Aram and some of the pictures which follow will indicate in some degree what this orphanage work has done for the children.

At Marash in Central Turkey there are six orphanages, and on February 1 they contained 228 children, while others were boarded out in families. These orphanages being quite far apart, there has not until recently been any place in which all the children could meet together. But lately one of the city school buildings was open to them and a general meeting was held. Mrs. Lee, of Marash, writes of this meeting: "As the 228 children filed into the room and took their seats with such happy, shining faces, I felt rich indeed, and so thankful that to me had been given the privilege of caring for them. It would be hard to find a company of Christian workers more enthusiastic in their work than the matrons of our six orphanages. When we meet together for our monthly prayer-meeting and consultation, each one speaks of *her* children, with all the pride and fondness of a true mother; and as one listens to their earnest prayers for the children, one feels that 'out of the abundance of the heart the mouth speaketh.' The children are not all angels; there are naughty ones among them, and penalties have to be imposed sometimes for carelessness or disobedience.

But severe discipline is almost never necessary, and in general there is a delightful spirit of love and helpfulness. To-day when the children came home from school, one of the boys came to me and said: 'There is a very poor girl in school whose slate got broken to-day, no one knows how. She cried bitterly because she cannot get another one. May I work and earn a slate for her?' 'Yes,' said I, 'go and work four hours and you shall give her a slate. Soon after I saw him working away with all zest, shoveling paths in the unusually deep snow.'

The following is a letter of thanks sent by these children at Marash to those who have aided in the establishment of the orphanages. The friends who have given for this purpose are scattered throughout Great Britain, Germany, Switzerland, and America, and the children wanted to show their gratitude for what had been done for them. It was their own idea, and though they had some help in its composition from the native "house mother," it is really their own letter, but translated by a native teacher. Here it is:—



ARAM.



MRS. M. E. BARNUM.

Superintendent of the Homes at Harpoot.

"Our dear Friends and Benefactors,—Perhaps you have often heard about us, and have even seen our photographs. But we are very sorry that we have not yet heard much about the kind friends who care for us, to whom we owe so much gratitude. At first we did not know who were the givers of these blessings that we enjoy. But afterwards Mrs. Lee told us that we have many friends in far-off lands and even beyond the ocean. Oh, how glad we were to hear it! We wished to write you a letter then, but we could not because we did not know how to write. Three weeks ago we came together and decided to write a letter. When we told our purpose to Mrs. Lee, she was very glad to hear it.

"Our dear friends, do you wish to know a little about our sorrowful lives after the massacre two years ago? Oh, we do not wish to remember those

days! Many of our parents, sisters, brothers, and friends were killed or died of hunger, cold, or fright. Many of us were left among the Moslems who had killed our dear friends before our eyes. Sitting on the snow we prayed as Elijah did, 'It is enough now, O Lord, take away our lives, for we are not better than our fathers.' After passing many days without food, we must either starve or beg of our enemies. Many of us were obliged to work for them as servants. It was hard to hear them tell us that we must be Moslems. What could we do? Thanks to the Lord who sent us help when we were in such danger. How beautiful upon the mountains were the feet of them that brought good tidings! So after a while we found ourselves under the care of Mrs. Lee in a comfortable home, with a new father, mother, sister, and forty brothers. You cannot imagine our joy. Was it not a miracle from our heavenly Father? Indeed we thought so. Dear friends, though many of us are from ten to fourteen years old, yet in education and in spiritual things we are as infants one year old. Many of us knew nothing when we came here about our Saviour Jesus Christ, and we had never seen a church. But now how glad we are to say that almost all of us can read the Bible. Fifteen of us have earned our own Bibles by committing to memory 200 verses, and many more are still working for them. Thirty of us earned hymn books by carrying earth for fourteen hours.

"Dear friends, how can we show you our gratitude for all the blessings we enjoy by you? We have nothing to give you. We can only say heartily *Thank you*, and pray the Lord to bless you."

(Signed)

From the orphans in one of the Homes under Mrs. Lee's care.

The picture we give of the boys at dinner is from the orphanage in Oorfa. It is now the German orphanage, but commenced, we believe, by Miss Shattuck. The boys are sitting on the floor matting, each one having a tin plate filled with grapes. Cucumbers and bread are arranged in little piles on the table. The house father and house mother are seated at the farther end of the table and the boys are looking up, just after the blessing has been asked.

The orphanage at Van, in Eastern Turkey, provides for 250 children. Dr. Raynolds writes of the wonderful change which has taken place in these children and of the hopes he has concerning their future lives if they can be retained under such care. Though these children have sad memories of the past, they yet seem very happy, and their last Christmas entertainment was one of keenest enjoyment, the children seeking to help one another and to do whatever they could for the Home. Dr. Raynolds writes:—

"Some of the children who came from the villages often say, 'In my village I knew nothing of the Bible or of Jesus save his name, and no one told me it was wrong to lie or steal or use bad language, but when I came here I learned about Jesus and his love to me, and how could I help loving him?' Indeed," adds Dr. Raynolds, "for most of them, coming here was coming into a new world, where love was the law, manifesting itself in kindness and gentle words, in place of the kicks and cuffs to which they were accustomed. They seemed to themselves to have found a little heaven here, which awakens a strong desire to become worthy of a place in the real heaven hereafter; and a goodly number give us strong reason for hoping that they have really secured a share in Christ's

righteousness, the only condition of entering there. Cases of discipline are much less frequent and more easily arranged than they would be in a similar company of children in Europe or America."

The calls for aid for these and other orphanages are constant, and will continue for some years to come. They need the best of care until they are able to care for themselves. They are taught useful trades as rapidly as possible. The boys are instructed in shoemaking, blacksmithing, carpentering, and other useful trades, while the girls are prepared to be useful in homes and in schools.

Dr. Barnum reports from Harpoot that all the boys in the orphanages are doing well at their trades. "They make shoes and coats with a little instruction but with no further help except in putting on the collars of the coats. The boys are in school a good part of the day, but their teachers say that they never saw such rapid progress. We have great satisfaction in this orphan work, although it is pretty hard."

While we think with gratitude of the orphans who are in these Homes, we cannot help praying for those homeless children for whom there is as yet no provision. In the thirteen villages connected with the city of Palu, in the Harpoot district, there were found to be in January last 863 persons who needed aid, and there were yet thirty more villages to be heard from. Not less than \$5,000 are wanted to care for this region for the coming year.

We have room for only one more of the stories coming to us about these children in Turkey. It comes with two photographs from a missionary in the interior of Asia Minor, who bids us "look on this picture and then on that" if we would know what changes are wrought by this work for orphans. See the pictures on the next page. This missionary writes: —

"It is not a patent medicine that we are advertising, and we do not mean to imply that *any* thing will change three poor village boys into one girl, and yet it may be that you will say that the *grit* shown by this one girl would set up a half dozen boys. All four of these children are Armenian orphans whose fathers were killed in that never-to-be-forgotten massacre of November 30, 1895. The boys were photographed just as they came to us. The girl was photographed



ORPHANS AT OORFA AT DINNER.

after a year spent in the pleasant parsonage in Germany to which she was sent after her terrible experience. The medicine that wrought the change was simply a practical application of the Master's words, 'Ye ought also to love one another.'



BOYS COMING TO THE HOME.

answer there.' Again she ran from him through the plundered house, out upon the high flat roof. Turning to her pursuer, who was full of lust and fury, she replied, 'I will *not* become a Mohammedan; kill me if you will.' He struck at her a blow that would have been fatal, but she caught it with her arm, maiming the hand for life. Again he struck; blood burst from many a wound; a cruel blow on the side exposed her lung, and he left her for dead. Strange as it may seem, she revived, was cared for by neighbors and friends until our good doctor could bind up her wounds. Tender care made her well, and soon a kind pastor in Germany adopted her into his own family, where she will have every advantage. What say you? Does she not deserve it? Was I right in saying she showed true grit? May you never be tested in that way, but remember that 'He that is faithful in the least is faithful also in much.'

"Let me tell you of the grit that this girl showed. Her aged father had been stripped and hacked in pieces before her very eyes; she fled to the cellar, followed by a fiendish young Turk who thought to secure her for himself. Dragging her forth, he offered her life and a place in his *harem* if she would become a Mohammedan. Her instant reply was, 'Come up to the roof and I will give my



A RESCUED ORPHAN GIRL.

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